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I.—LITERATURE OF MISSIONS.

THE EVANGELICAL ALLIANCE OF THE UNITED STATES.

[EDITORIAL.—A. T. P.]

It may be doubted whether, during these eighteen Christian centuries, any body of Evangelical Christians has met to consider questions of greater practical importance than the National Conference of the Evangelical Alliance recently held in Washington, December 7th, 8th and 9th.

Like the Council of Nice, more than fifteen centuries ago, it brought together the scarred and battle-worn veterans from many fields of social and religious conflict. All denominations were represented, and by their prominent representative men. Episcopal and Methodist and Moravian bishops, Presbyterian, Baptist, Congregationalist, Lutheran pastors, theological professors and college presidents, distinguished merchants and scientists, Christian students and aggressive workers, assembled to consider the perils, opportunities and responsibilities confronting us in this great land.

The first impression of such a meeting was that of *Christian Unity*. For three days there was the freest, frankest discussion; there was no concealment of denominational peculiarities and preferences; no attempt to compromise conscientious convictions or reconcile irreconcilable differences; and yet not one inharmonious chord was struck during the three days! Brethren dwelt together in unity, and it was obviously the unity of the Spirit. Nothing evoked applause, more hearty and instantaneous, than any expression that gave utterance to the oneness of all true disciples. There was an involuntary magnifying of the things in which disciples agree, while those in which they differ were seen to be insignificant in the comparison. No addresses were more catholic and fraternal in tone than those of Bishop Harris of Michigan and Dr. Gordon of Boston.

Never did the few remaining obstacles to even a visible and organic Unity seem so small. The singing of psalms or hymns, the use of liturgical or extemporaneous prayers, the baptism by sprinkling or immersion, the open or restricted Lord's Table, and the episcopal ordination

of the clergy—these are the five bars in the fence that now keeps Christians from being organically one. Are they not insignificant in comparison to the ties which bind us in a common faith?

At the late Presbyterian Council at Belfast, a French delegate said, "I find you here agitated over the question whether hymns may be sung at public worship; over in France people are inquiring whether *there be a God!*" Never have we been in any gathering representing disciples of every name where the disposition was so unanimous to lift into prominence only the great fundamental, rudimental truths of our common faith.

The second thing that impressed us was the *grand body of Christian men* that were here brought together. The lower floor was reserved for delegates, admitted by ticket; and a careful look over the great assembly revealed the unmistakable signs of intellectual, moral and spiritual power. The giants had evidently met. From all quarters they came who had studied intently the problems of the age, and were endeavoring to work them out in the great reforms of the century. If physiognomy is a test, there were no weak men in that assemblage. The papers read, the addresses delivered, and even the impromptu, or less studied, remarks in discussion, gave evidence of a titanic grasp of the subjects that were treated. Some of these papers and addresses were obviously the product of a quarter of a century of thought and study upon the themes brought before the Conference. It would be invidious to single out particular speakers, where almost without exception every one commanded such earnest attention. But to observe the range and scope of the topics discussed, and the peculiar qualifications of the speakers for the work assigned them, will convince anyone that this Conference was in the best sense a *missionary* gathering. Its influence on every form of Christian work, both at home and abroad, will be felt, as perhaps that of no other public assembly that ever met in this country.

The programme was arranged with great care, so as to lead up to a climax. Mr. Wm. E. Dodge, the President, opened with a singularly felicitous speech, in which he briefly outlined the work of the Conference, and after the graceful welcome address of Bishop Andrews, Dr. Dorchester plunged at once *in medias res*, and showed us the *Perils of the Cities*. This was a fitting opening of the great discussion. The concentration of populations in these great centres, the association of vicious elements and the combination of heterogeneous elements, the prevalence of intemperance, the social evil, class alienations, socialism, anarchism and atheism—these constitute the city, "the ulcer upon the body politic," and the menace upon our civilization. Dr. McPherson, of Chicago, followed in a similar strain, and showed the rapid growth, the vast hordes of foreigners massed in one locality, the inadequacy of churches, both in numbers and endeavors, to reach and

overtake this growth. He showed that when two such influences meet one will prove dominant. If we do not assimilate these vicious elements they will assimilate us. We must transform or be transformed.

When the morning session ended we were all oppressed, if not distressed, with the peril already upon us. The city loomed up as a dark and threatening object, filling the horizon, and the question was, "What shall be done?"

In the afternoon Prof. Boyesen, of Columbia College, delivered an address on *Immigration*, so exhaustive and complete that its repetition was called for at the overflow meeting on Thursday night. He believes that restrictive measures must be passed by Congress; that foreigners are pouring in faster than it is possible to assimilate them to our institutions, and faster than is safe for the Republic. He believes the prevailing American notions are too optimistic, that ambition for office is too much stimulated, even in our public schools, and that discontent is growing among the immigrant population. He has formulated a plan by which immigration shall be restrained and some guaranty be given for the character of those who come to our shores, so that so-called "Benevolent Societies" shall not busy themselves providing money to transport to our country, as though it were a penal colony, the refuse population of other lands.

This consideration of our perils was further intensified by President Gates, in his powerful address on the *Misuse of Wealth*. He showed how vast our financial resources are, how they are perverted to selfish ends, how greed grows with its gratifications, and what power lies latent in hoarded treasure. He emphasized the Bible idea of stewardship, and showed what a mighty basis for evangelization consecrated wealth would furnish.

Bishop Hurst then introduced the great topic of the *Estrangement of the People from the Church*, and was followed by the writer of this article, on the same subject. The great multitudes are alienated from the church. And while thus the foreign population is growing, and the artisan class is rapidly increasing and massing in our cities, the gulf between the church and these multitudes is widening. The caste spirit is growing and has invaded even the churches, so that they seem to the people in league with aristocracy. The remedy for these evils was shown to be, sympathetic contact, democratic spirit in the churches, and aggressive and systematic effort to save the lost.

In the evening, Bishop Coxe discussed Ultramontaniam. The Roman Catholic Church was not in any of these sessions assaulted as to its religious faith, but solely as a political body owing and owning allegiance to a foreign potentate. For an American citizen to acknowledge a civil head outside this government is *constructive treason*, and when an issue arises may prove *destructive treason*.

Dr. McArthur then portrayed the evils of the *Saloon*. We hoped he

would present the saloon as a comparatively modern institution, and show its power in society and politics. But his address was little more than a temperance appeal, and a vindication of high license. Dr. Haygood, of Georgia, followed, giving some interesting facts about the influence of the saloon upon the colored people of the South and upon our general moral and political life.

Rev. S. W. Dike and Col. Greene, in two first-class papers, followed on Thursday morning with the *Perils to the Family* and the perils involved in the *Social Vice*. It was steering between Scylla and Charybdis, but it was magnificently done. In presence of a promiscuous audience these great themes were so handled as to exhibit the awful danger, yet offend not even the most fastidious ear. The Family, as the germ of all other institutions, must be guarded; and in order to guard it, marriage must be hallowed—virtue systematically cultivated. Col. Greene traced the social impurity to the public school, the novel, the perversion of French art, the details of vice in the newspaper, the saloon, etc. The “White Cross” movement was warmly commended.

President Eaton, on Thursday morning, also discussed *Illiteracy*. Out of 12,000,000 voters, over seven per cent. of the whites, and nearly seventy per cent. of the blacks, are illiterate. We have upwards of 6,000,000 illiterates over ten years of age; that is, more than the entire population of New York and New Jersey. This class of people become dupes of Mormons, demagogues, and the vicious.

Dr. McCosh discussed Capital and Labor, as did also ex-Mayor Seth Low. Both addresses were very fine. The strife between capitalists and working classes was traced to its source, and the wrongs on both sides were faithfully depicted and denounced. Monopoly, selfishness, the hard, cold policy of insatiable greed, and the tyranny and unreasonable violence of labor unions and strikes, all got impartial treatment. Mr. Low beautifully illustrated the fact that the highest development of the individual only prepares for combination, by the printing press, whose separate characters were never successfully combined, until they each reached individual completeness.

The evening of the second day brought the turn of the tide. The perils to the family, the nation and the church having been reviewed, the remedy and encouragement now came to the front. Dr. King opened by a thrilling exhibition of our Christian resources. This is essentially a Christian government and nation, and our republicanism, separation of Church and State, free schools, Sabbath, Protestant Christianity, wealth, etc., were shown to be a reservoir of power in the prosecution of every good work. President Gilman then pleaded for the universities and popular education of the higher grade, and Dr. Hatcher of Richmond spoke for the South.

Dr. Storrs not being present, his paper was read by Dr. Chamber-

lain, on the Necessity of Co-operation in Christian Work, and thus began the last day of the feast. Bishop Harris made a manly plea for the largest unity of all disciples, and emphasized co-operation instead of competition. No more catholic-spirited speech was made at the Conference. Dr. Washington Gladden's ringing sentences delighted the assembly. He criticised incisively the miscellaneous, irresponsible evangelism of the day, but earnestly advocated the fullest evangelistic activity on the part of every church, and insisted that no kind of help or money gifts could release individuals from the claim of duty. Dr. Post, of Syria, followed in a brief but very powerful plea for co-operation in heathen lands, and instanced the Union Christian Church in Syria, in which all denominations practically and actually work harmoniously, and have so worked for sixty years.

In the afternoon Dr. Josiah Strong, in a paper worthy to go side by side with his great book, "Our Country," drew plans of methods for such co-operation, and proved it perfectly practicable by a proper combination of forces and division of territory to compass with the gospel the entire unevangelized population of our country. Then Dr. Frank Russell, in a most pointed and telling speech, showed how it had been done in Oswego, N. Y. The plan is essentially to divide up the city into districts of one hundred houses each, and divide these districts among visitors, putting over the visitors supervisors. Visits are made once a month, reported, and results tabulated and compared. Meetings are held at stated times for conference and counsel. The most gratifying results have been reached, and there is a perpetual refreshing. Dr. Schaufler of New York presented the needs of great cities, advocating an undenominational work in destitute districts.

The closing meeting on Friday night was opened by a very finished paper from Dr. A. J. Gordon of Boston, on *Individual Responsibility*. He spoke of three great perils and consequent duties—1. Colossal fortunes in the hands of a few; 2. Prevalence of agnosticism; and 3. Intemperance and crime; and with great force and unction urged greater liberality, simpler faith in God and his Word, and a heroic dealing, both by law and gospel, with public vice.

A few short, pithy and powerful addresses from Dr. Van Dyke of New York, Thane Miller and others, and the Conference adjourned.

If great results do not follow, in the quickening of the public conscience, the informing and arousing of the best citizens of the land, and especially in the active, practical co-operation of disciples in aggressive Christian work, all the signs of the times must fail. Those three days were packed full. Facts were trumpeted forth; there was a careful, accurate presentation of figures; not a peril was concealed, exaggerated or disguised. And there was a remarkable honesty among both speakers and hearers. There seemed to be a profound desire to face the whole truth and obey its mandate. Those men had not come to Washington

for nothing. They were there for *business*, the King's business, and it required haste. The most unpleasant facts, the most searching exposures, the most severe home thrusts, the most self-denying calls, seemed to be met only with candor and a docile, obedient spirit. Every man seemed to want to know the whole of the danger and the whole of his own duty. We look for great results. Certain it is that no man could go back from such a Conference without being *better or worse*.

In Retzsch's illustrations of Faust, as the demons of the under world contend for his soul, the angels hurl down on their heads the roses of Paradise; but as they touch the demons the roses turn to burning coals. Light is a blessing only to him that uses it. Abused knowledge becomes a source of condemnation. What leaves God's hand a rose of Paradise turns to a burning coal when it touches the ungrateful, unfaithful soul. We went down from that mount of privilege praying for a new *anointing for service*. Whether in missions in the city, on the borders of civilization or beyond the sea, what avails the fullest flood of knowledge without a spirit of consecration? Let every church, combining with every other without undue regard to denominational name, undertake this winter to reach all unsaved souls about it. Let a systematic monthly visitation of all non-church-goers be undertaken in every city and village, and be kept up. *Go out* is the Lord's command. As Dr. Chalmers used to say, there are two ways a church may follow to win souls: "the way of *attractiveness*, or the way of *aggressiveness*." There may be every effort made to secure a good, attractive house, organ and choir, minister and programme, and yet people will stay away; but when aggressiveness is the law—when the church goes out, and at any cost lays her hands on the poor and neglected souls and says, "Come with us and we will do thee good," and compels them to come in—empty churches will be crowded, and souls will be saved. Nay, more; when the church thus maps out home missions and city evangelization, we have no doubt that aggressive efforts will begin, the like of which the world has never seen, to bear the gospel message, and all flesh shall see Christ crucified the only hope of a lost world!

JAPAN AND FOREIGN MISSIONS.

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JAPAN.

THE nineteenth century is sometimes called the century of missions. Enthusiastic men declare that it will be remembered as the era of Foreign Missions. In truth, it is the century of missionary experiment. The church makes explorations, tentative endeavors, plans. It is studying its problem. And now, as we draw near the close of the century, we can justly measure the work in all its vast extent; we can

plan for its accomplishment, and give intelligent reasons for hope of ultimate success.

The early romance of missions gives way to the prosaic commonplace of well-known facts. Our missionaries go to no mysterious and distant world never to return. Every land has been explored; we know the geography of our globe. Every people has been studied; we know the history, the language, the population, the customs, the religion of all. No land is far away, no nation is alien—modern civilization binds all together. The world grows small as we can state its area accurately in square miles, but our work grows large as the consciousness of the mighty populations of heathen empires is thrust upon us.

A new study of engrossing interest is begun—new questions of supreme importance press for solution. What is to be the future of the East? Are the great empires of Asia forever to repeat the history of the past? Shall the coming centuries bring no Kingdom of God for the great majority of the human race? Is Asia to continue oppressed, superstitious, ignorant, idolatrous, degraded, wretched? Is there national regeneration, is there new birth for a continent, is it possible for great empires to start upon a new life of liberty, progress and truth after millenniums of slavery, stagnation and error?

Such questions demand earnest study from all who study their fellow men, from all who love their fellow men; and to the Christian no subject can be of more absorbing interest. Foreign Missions are not remote, of far-away interest; to the Christian they concern his own personal faith and hope. He confesses Christ to be Lord, he calls Him Light of Light, Very God of Very God. Christ is not one among many prophets; He is the brightness of the Father's glory. Christ's teaching is absolute and final truth; not one of ten great religions. Such a faith makes great demands—it is everything or it is nothing. Christ is Son of God, or an impostor. This faith is to be vindicated, not so much by labored argument as by victory. Let Christ divide the sovereignty of the world with others, and we cannot hold our faith. As we learn the world, we learn also that Christ must reign over all, that at His name every knee must bow. Foreign Missions are the realization of the faith of the church.

Japan, first of all Asiatic empires, seeks answer to these problems. Under most favoring conditions it tries the great experiment, turning from the East and striving for position among the progressive, enlightened and Christian nations of the West. So far as man can judge, upon the issue of this experiment rests the future of Asia. Let Japan succeed, and China will follow in the same path; let Japan fail, and what hope remains for the greater empires which will face their greater problems under less favoring conditions? Let us briefly consider the conditions in Japan favorable to success.

I. Japan is an empire of thirty-seven millions of people. It has a

population larger than the population of France, and an area greater than the area of the British Isles, with our State of Maryland added. The Japanese are not a feeble folk, like the Sandwich Islanders, nor a rude and barbarous folk, like the dwellers in the islands of the South Seas. It is an empire with ancient civilization, and of extent sufficient to fully test the experiment. Success there will be an earnest of success in all Asia. And yet Japan is not so large that the mind is overpowered by the vastness of the problems. It does not stretch away to the centre of a continent, like China, nor teem with hundreds of millions, like India. Already plans have been formed for education, internal commerce, medical reform and religion, that reach to every province and embrace the whole empire.

II. Japan is in the temperate zone, with a climate favorable to high development. Nature does not enervate her children, nor overwhelm them with her profusion. Man has sufficient reward for his labor, and yet is ever incited to fresh toil.

III. The Japanese are an unconquered race. From the earliest dawn of history they have been governed by native princes. Their ships have ravaged the west of China, and their armies have fought campaigns in Korea, but never has Japan submitted to foreign rule. The representative men of Japan have the independence, manliness and patriotism that belong to freemen; and these qualities are of the highest importance in furthering the new national development. Indeed, patriotism has been the ruling motive in the movement.

IV. The Japanese are not isolated by caste, nor held fast immovable in conservatism. They have ever shown themselves tractable, receptive, open to foreign influence. The very civilization that seems to us so unique, the art and architecture that are so separate from the forms met upon the continent of Asia, are yet foreign in their origin. India, China and Korea sent the rudiments of civilization to the Island Empire. Literature, education, laws, rules of war, medicine, philosophy, religion, art, all claim foreign origin. The Japanese welcomed the foreign teaching, assimilated it, and made it thoroughly their own. They stamped upon it their own national character so completely that only the trained student can detect the foreign origin.

A well-known episode in Japanese history illustrates the national peculiarities. Centuries ago European merchants visited Japan. They were welcomed, and their commerce thrived. With them went missionaries of the Order of Jesus. Cultivated, devoted gentlemen, they were, and the people gladly listened to their teaching. The Japanese recognized a religion of higher sanctions and nobler morality than the religions they had known; they saw in the Jesuits men of character far better than the ignorant priests of Buddha. Nobles took upon them the sign of the cross, and their subjects were baptized by thousands. The joyful tidings were sent to Rome that an empire had been

won to Mother Church. But already Japan had decreed the destruction of Christianity. The converts were slain, the priests were expelled, and Japan was closed for three hundred years against the West. The Pope, in virtue of his pretended authority over the islands of the sea, had transferred the allegiance of the Japanese from their Emperor to the King of Portugal. But the Japanese would submit to no foreign dominion; they would do without Western commerce, wealth, and religion, but they must be free.

Again in our own time are the same traits manifest. When Commodore Perry sailed up Yedo Bay with big ships, big guns and threats of more big ships and more big guns, the rulers of Japan recognized the decree of irresistible force and made a treaty. That treaty cost two rulers their lives and a dynasty its throne; it cost the bombardment of two cities, the lives of thousands, fifteen years of internal disquiet, and civil war.

It did not seem to the Japanese to be peaceful diplomacy. In 1868 the national discontent found full expression. The great clans of Tosa Satsuma and Choshu in their triple league overthrew the Shogun. They captured the Shogun, destroyed his armies and ships, took his capital and became masters of Japan. They rallied Japan with the war cry, "Restore the Emperor! Expel the barbarians!" Restore the Emperor—that meant punishment to the Shogun for daring to treat with the foreigner. Expel the barbarian—that meant restore the policy of national seclusion. They restored the Emperor; they did not expel the barbarians!

When these barbarian-hating Japanese visited on diplomatic errand the centres of Western civilization, they saw their great mistake. Japan had slept for centuries in a fools' paradise, while the West had been wide awake. And now there remained for Japan a single alternative—it must learn, or it must submit. With wonderful appreciation of the situation, the government sent the men of Japan on great excursion parties at public expense. They visited Europe and the United States, and they returned preachers of a new gospel of progress and civilization. All through Japan they told their wonderful story, and their countrymen listened and believed. Thus it comes to pass that there is no conservative party in Japan, no party desirous of reaction. The people by unanimous consent desire the new civilization: Emperor, nobles, samurai and commons, all are ready to make sacrifices in the cause of national advancement. It is a phenomenon unparalleled in history.

By the year 1872 the revolution of sentiment was complete, and the nation was fully committed to the new civilization. We need not say how intimately these great changes affected the work of missions. It is the Lord's doing; it is marvelous in our eyes. Not by the work of any missionary, or of all the missionaries, has the great result been ac-

complished. They are workers together with God; but His leading has been plain as when He led forth Israel by flame and cloud to its promised home. His servants follow where He shows the way.

The edict forbidding the profession of the religion of Christ was taken down, but sentiment was still almost wholly adverse. Of foreign names the name of Christ was still most hated. When Christ, the Prince of Peace, is made apostle of war; when His cross, the sign of self-sacrifice, is used as symbol of deeds worthy of the Prince of Darkness, small wonder that He is hated. And among the Japanese Christ's name had been blasphemed by His professed apostles. His cross was a stumbling block and an offense. The men of influence did not desire the preaching of His Word.

Fifteen years have passed away, and sentiment has changed. The leading men desire the Christianization of the empire. Statesmen, teachers, editors, men of influence, declare that the doctrine of Christ is indispensable. The government protects and aids the preachers, and the leaders of the opposition are ready to give their influence to the infant church. Most of these men do not accept Christ for themselves—they will not forsake all, take up the cross and follow Him; but for many reasons they unite in desiring the Christianization of Japan. They know that the highest civilization is impossible without religion, and, quick-witted, keen-sighted, in this as in all else, they recognize Christianity as the best religion, as indeed the only possible religion, for the new Japan.

Buddhism is not a possible resource. The educated Japanese of three hundred years ago rejected it for the agnostic Chinese philosophy, and their descendants will not return to its puerile superstitions and its hopeless Nihilism. Even the priests know that their hour has come, and there is no heart in them. The philosophy of Confucius also comes to be understood as unworthy of the new national life. It points forever to the past; it holds to a dead conservatism; it so exalts obedience that women, children, and the lower classes are degraded; its high moral maxims can never influence and control the passions of the multitude. When Japan first became acquainted with the West, our agnostic systems gained great influence. They seemed to meet the educated classes with familiar teaching—they, like the moralists of old Japan, said that ethics without religion would suffice for men of intelligence and brains. But they are less popular to-day. The lessons of Europe are not lost upon these men; they understand the connection of atheism and agnosticism with socialism and anarchy. Against these foes the government desires the stable aid of the church of Christ. The government also strongly desires full recognition from the Western powers, and is convinced that it will more easily attain its ends as a Christian empire. But the liberal opposition also desires the rapid extension of the church, believing this to promote the intelligence, the manliness, and the inde-

pendence of the people. These and other reasons combine to form a sentiment everywhere favorable to missionary work.

In 1872 the first church, of eleven members, was organized in Yokohama. From that time work was carried on with steadily increasing energy. In 1886, fourteen years afterwards, 193 churches, with 14,815 baptized members, were reported. In 1877 the first Japanese clergyman was ordained; nine years later there were 93 ministers. These Christians are not "rice" Christians. Out of their poverty they gave in 1886 almost \$27,000 for church work. Sixty-four churches are wholly self-supporting and 119 are partly so. In proportion to their means the members of the Presbyterian and Congregational churches give as liberally as do Presbyterians and Congregationalists in the United States. In the 11 theological schools 169 students are preparing for the gospel ministry. In the various schools are nearly 5,000 students, who are trained in Christian knowledge as thoroughly as in secular learning. The Bible has been translated, and the New Testament has been sold in all parts of Japan. Something has been done toward creating a Christian literature.

When Japan was freely opened to Christian work and it was apparent that a field of unusual promise invited labor, every denomination, and almost every sub-denomination, of Protestant Christians sent on its tiny contingent. For the most part, each follows its own course, and takes counsel only with itself. In 1886 twenty different societies were represented. At how great a loss of money and strength is this petty denominationalism maintained! Never are the divisions of Protestantism so contemptible as when brought face to face with the multitudes of heathendom. When the church undertakes this warfare with full appreciation of its dangers and difficulties it will find means to combine all its resources in confederate league for the great crusade. It has not yet learned this lesson. In 1887 the missions of the Reformed Church, the American Presbyterian Church, and the Scotch United Presbyterian Church, united in forming the United Church of Christ in Japan. The missionaries of two other churches, kindred in doctrine and polity, have joined with them, and now, in 1887, a wider Union, embracing all of the Presbyterian, Reformed and Congregational names, is forming.

To this United Church will be given in large degree the work of shaping the Protestantism of Japan. In 1886 these churches had two-thirds of all the church members in the empire within their folds, and wielded more than two-thirds of the Christian influence. The church is independent, free of all foreign ecclesiastical control, Japanese in form, and, we believe, Christian in heart.

The Methodists are seeking a like union for the churches of their name; and the Episcopalians have united the efforts of their three societies in the establishment of a single independent Japanese Episcopal Church. The Japanese ministers exceed in number the foreign

missionaries. They excel also in their success in gathering converts into the church. Many of their men are of good social position, well educated, zealous, faithful, devoted. Some of them have labored for years and have gathered much fruit for the Master. They are workmen who need not be ashamed. Not since apostolic times have the elements of a strong, national church been so soon gathered. When we consider the rapidity of the growth, the completeness of church organization, the number and quality of the ministers, the readiness of the people to give, we conclude that God now grants His grace as freely as to His servants of old.

We anticipate the conclusion of foreign missionary labor by the close of this century. Not that Japan will then be Christian, or that all who dwell in the land will know the story of redemption. But we believe that in thirteen years more Japan will cease to be foreign missionary ground. Thenceforth the preaching of the Cross will be the Home Missionary work of the Japanese church. The church will be widely established, well trained, well led, equipped for its work, and, under God, able and willing to carry the enterprise to a triumphant completion.

The missions in Japan ask the churches of the United States for reinforcements. First of the great heathen empires Japan turns to Christ. In our own day we see this church formed on its foreign soil. The work is not of the future—now it must be carried to its end. The rapidity of growth, the quick extension of the church, makes reinforcement imperative. The church must be guided, taught, aided. Church buildings must be erected, colleges, seminaries and theological schools equipped, and all the organization of varied Christian work completed. These years are ours, but soon the opportunity will pass. It cannot be that the church will not respond; it cannot be that enough of its abounding wealth of men and money will not be given to meet to the full Japan's appeal.

God's providence gives this test to His Church. Had China moved first, how prodigious would have been the demand! Has the church enough of consecration and faith to minister to the needs of that mighty empire? Would it send its missionaries by thousands, and its money by millions? But it is not China; it is Japan. The call is not for men by thousands, but by tens. Thus does God first test His Church; and as the church responds He will grant it rich reward by granting wider fields and grander harvests in the lands beyond.

Let us sum up the lessons taught by the story of God's dealings in Japan.

1. When God reveals His power, the strongest walls fall flat before His people; and God works in our day as manifestly as in the times of His ancient Church.

2. The wonders of God's power demand obedient following, faith,

consecration and love from His servants. He works, and they labor with Him. His power never makes needless their effort, but demands with each display new exertion on their part.

3. Modern foreign missions are not a failure. Their success is assured. Japan is not an exception; it is the leader of the Orient. By God's providence China, Siam, and India enter upon the same path.

4. The evangelization of the world by independent native churches may be speedily accomplished. The work of foreign missions is the planting of these churches. The end of foreign missions is home missions.

5. The planting and organizing of these native churches in every great land will make great demands upon the church at home. Every resource must be husbanded and every expenditure made to the best advantage. And to this end: (1) Mission stations must be adequately equipped. Single men must not be left to perform all functions, and little bands of men must not be sent to evangelize great empires. Broad plans with ample forces are imperative. (2) For best results churches of kindred faith and polity should unite on foreign soil. Their converts may unite in national churches, and strength, native and foreign, may be doubled by the union. (3) The great denominations of the Protestant world should unite in council, in federal league, that plans may be formed in common—or, at the very least, be mutually discussed.

Missions in Japan bear peculiar relation to missions everywhere. Success in this one land inspires the church for the greater conflict in other lands. Christ proves himself Divine as by the power of love He draws all men to himself. Not to a divided sovereignty does He come. Not to bless a portion of His creatures is His kingdom established. We confess Him as King of kings and Lord of lords. And as the Church is loyal to its vows, it is builded everywhere. Soon will the day come when every language shall speak His praise—when in every land His Church shall come. Not by power or might, but by His Spirit will it come.

Even so, come, Lord Jesus.

THE PROGRESS OF ISLAM.

[THE views of Canon Isaac Taylor, a dignitary of the Church of England, recently expressed at the Church Congress at Wolverhampton, have justly attracted wide attention, and called forth earnest discussion both in the church and secular papers and magazines. The burden of criticism is against the Canon. His facts are shown from a variety of sources to be unreliable or greatly distorted. The subject is of such general interest to the missionary world that we give the following brief and temperate presentation of the case from the *Home and Foreign Mission Record* of the Church of Scotland. —EDS.]

THE paper read by Canon Isaac Taylor at the Church Congress at

Wolverhampton on the subject of Mahommedanism has given rise to more discussion than any other subject brought under the notice of the Congress. The Church papers have had their pages filled with correspondence, mostly adverse to the learned essayist. The columns of *The Times* have been opened to the discussion, and *The Times* has passed its judgment upon the points in dispute—a judgment also unfavorable to the view set before the Congress by Canon Taylor.

The contention of the learned Canon may be regarded as threefold : That Mahommedanism is spreading in Africa and India at a rate far surpassing the Christian rate of progress in these countries ; that its teachings and methods, so far as suitability to native races is concerned, might well be adopted by the promoters of Christianity; and that as a temporary and preparatory scheme of religious belief it may be let alone to do the work it is doing. We may conveniently follow this contention in the order here laid down.

1. It is only in a vague and general fashion that we can estimate the progress of Mahommedanism in Africa. It is the dominant faith in Egypt, and from thence westward to Morocco, whilst it is widely prevalent from the Mediterranean to the Equator. It is essentially a missionary religion, and from time to time there are outbursts of missionary zeal which undoubtedly subdue whole tribes to the faith of Islam. In the great Al-Azhar University at Cairo it is said that there are in attendance every year some ten thousand students who go forth as Mollahs, Moulvies, and teachers of religion into all parts of the Mahommedan world, and some of whom are sent for the propagation of Islam into the regions beyond. This, however, is only a popular estimate, and it is, we believe, considerably exaggerated. If the number of Moslem students ever reaches eight thousand, that large figure is made up of persons who become students to escape conscription. The great majority learn little and pass no examination. When we turn from the propaganda to the results we do meet with evidences of missionary success.

In his interesting paper in the *Contemporary Review*, December, last year, our countryman Mr. Joseph Thomson set Mahommedanism in a comparatively new and favorable light as a missionary agency. This is what he found up the Niger : “ The sights and scenes I witnessed burst upon me like a revelation. I found myself in the heart of Africa among undoubted Negroes ; but how different from the unwashed, unclad barbarians it had hitherto been my lot to meet in my travels in Africa! No longer did the naked savage throw himself before stocks and stones, or lay offerings before snakes or lizards, but as a well-clothed and reverent worshiper he bent before that One God whose greatness and compassionateness he continually acknowledged.” This is testimony which there is no need to disparage. For those regions of West Africa to which it refers it may be accepted as the true state of the case. It is sad to think that Mr. Thomson should have to be accepted as a true

witness also when he regretfully declares that "for every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." It is mainly on this evidence that Canon Taylor relies for specific support of his contention as regards the missionary progress of Islam in Africa. Without denying the statements of Mr. Thomson, we may still ask whether there is not another side to this question. General Haig, who has recently published the results of inquiries made by him personally as to the condition of the Arab tribes on both sides of the Red Sea, mentions deductions which are to be made from this missionary zeal and activity of Islam. He says, after careful inquiries in Cairo, and after calling intelligent Moslems themselves to witness: "There may be intense belief and a desperate clinging to the tenets of Islam, but hope for its extension in the world has long died out in the minds of the more intelligent and thoughtful. Mahommedanism may still be spreading among the simple fetish worshippers of Central Africa, by such means as Arab merchants and slave-raiders know how to employ; but even there it must nearly have reached its utmost limit." It is easy enough for the learned Canon, when dealing with the generalities which alone are available as statistics in the case of Africa, to make good his contention, and we need not deny that in Africa up till now Islam has made more rapid progress than Christianity. Yet even that progress is not shown to be overwhelming; and when it is considered that Islam is in Africa practically on its native soil, and that Christianity has only recently got into the interior and holds its ground under the most adverse conditions of climate and health, a faster rate of progress for Islam is not to be wondered at.

When Canon Taylor attempts to show from Indian statistics that Mahommedanism is sweeping over India, with a steady increase of over 600,000 per annum, he lays himself open to direct and conclusive contradiction. In a recent letter to *The Times* the same General Haig whom we have already quoted, shows from the last census returns that Canon Taylor has been entirely misled in his calculations. General Haig's carefully elaborated conclusions—in which the *Times* leader concurs—is that in Bengal, with a population 42 per cent. of the whole Mahommedan population of India, Mahommedanism is at a standstill; while in the Punjab and Northwest Provinces, with 36 per cent. of the total Mahommedan population, Islam is slightly advancing. Regarding India as a whole, it would seem that the advance of Islam is too slight to be of any practical political importance. Even what advance there is is more a social than a missionary movement. There is no occasion to take an alarmist view of the present advance of Mahommedanism, although there is every reason why Christians should redouble their zeal and save the tribes of Africa from the searing, deadening influence of the religion of the False Prophet.

2. Canon Taylor considers Mahommedanism a faith much more easy of comprehension to the Negro mind, and, moreover, a faith which contains in a simple form the essentials of Christian truth. He finds in the Koran undeveloped seeds of Christian truth; Mahommedanism is an imperfect Christianity; the Moslem and the Christian alike worship the One God, and regard the Lord Jesus Christ as the one sinless and perfect pattern of humanity; and there is nothing in Mahommedanism antagonistic to Christianity. It is astounding to hear a dignitary of the Church of England seriously telling us that for the Negro in the heart of Africa Mahommedanism and Christianity are convertible terms; that to deal with him effectively we must go, not to the simple verities of the Christian faith, but to a faith whose highest principles are a corruption of an imperfect Judaism. And the ground on which he offers us this advice is the rapid spread of Mahommedanism among these degraded African tribes. We do not want and do not expect to see Christianity spread in such a fashion. It is easy to teach even a Negro to articulate the words Allah or Bismillah; when this is done he is a Mahommedan. There is a simplicity in this sort of conversion which cannot be denied. But we do not expect conversion to Christianity with the same rapidity and simplicity. We believe, in spite of Canon Taylor, that the Negro mind can take in Christianity—not such undeveloped germs as are found in the Koran, but such clear and distinct statements of truth as we find in the gospels. In the conversion of the Northern nations, it is true, whole tribes were indiscriminately baptized and called Christians. That is a mode of propagating Christianity which is not in favor now. Christianity does not gain tribes and nations in masses. It is one by one that it lays its hold upon the souls of men. Its power to convert and renew one Negro is sufficient to show its suitability for the race. And we have happily abundant illustrations of this power. We have heard the Rev. David Clement Scott again and again declare—we thought he went a little too far—that there was no truth which the African as he knew him was unable to grasp and thoroughly understand, and no spiritual attainment of which he was not capable. We have heard Dr. Laws, of the Free Church Mission on Lake Nyassa, speak in similar, if more measured terms. Although the number of converts in connection with African Missions is small, and although many converts are not successes, there are African Christians with as firm a grasp of the doctrines of grace as is to be found among communicants at home, and with characters which, for consistency and devotion to Christ, would put many professing Christians in Britain to shame.

When Canon Taylor quotes the earnestness and devoutness and humility of the Mahommedan missionaries, who go about without purse or scrip disseminating their religion by quietly teaching the Koran, he identifies himself with a picture which is only an ideal, and with a de-

scription which as matter of fact is very questionable. When he sets this description over against the efforts of Christian Missions, which have made the natives hate rather than admire Christian civilization, the implied reproach of Christian missionaries is unworthy of him. Our civilization, alas! is another thing from our Christianity; it means gin, brandy, gunpowder, and too often shameful debauchery on the part of British traders! But that our missionaries should by implication be described as behind the Mahommedan fakirs in earnestness and devoutness and humility is an imputation to be indignantly repelled. The life of the European missionary, especially in Central Africa, is a life of hardship and of peril. It is surely unnecessary to call witnesses to this fact, when in our own pages from time to time we have to chronicle hardships and fevers and deaths. But we may give the testimony of a witness more competent than most. Mr. H. H. Johnstone, now our consul at the Cameroons, well known for his charming books on the Congo and Kilima Njaro, and well known also to be no idolater of Missions, says in the November *Nineteenth Century*, in an article on "British Missions and Missionaries in Africa": "A protracted stay at the Mission will also convince you of the earnest sincerity of purpose which inspires the missionary and his wife. It will show you how the pursuit of an exalted idea can clothe an inherently commonplace nature with unconscious poetry and pathos. And you will also learn that the life of those modern evangelists in Africa is full of disappointments, danger, and monotonous discomfort."

3. Canon Taylor evidently looks upon Mahommedanism as a stepping-stone from heathenism to Christianity. But comfortably to do this he has to soften down the Mahommedanism we know by winking at the monstrous wrongs and immoralities which are inseparable from it. As to the moral results of Islam he does not feel comfortable. Islam does, to be sure, insist on temperance, although it is certain that Arab traders are among the chief importers of the spirits which are degrading Africa. But, letting alone that, what about the slave trade, which has its tap-root in Mahommedan polygamy? What about the degradation of women? What about the fierce fanaticism of the Mahommedan devotee? The head of our Mission at Blantyre in our last number described whole tracts of country inhabited by dense populations as turned into a waste howling wilderness by the visits of Mahommedan slave raiders. Is this long to be tolerated upon the face of God's earth? Even as the adjunct of a temporary scheme of religious truth is its spread to be desired? But it is notorious that Mahommedanism, so far from being a stepping-stone to Christianity, is one of the very strongest fortresses of unbelief. Converts from Mahommedanism are comparatively few, although not so few as some would represent. It is with Mahommedanism as with Judaism—the difficulty of gaining converts from them is in proportion to their likeness to Christianity. They

have part of the truth, and their adherents are loath to give up the little that they have in order to obtain the whole as it is set forth in the religion of Jesus Christ. We should be sorry to think of Mahomedanism being allowed to occupy the ground as a preparation for Christianity anywhere. The duty of the Church, on the contrary, is plain: it is to increase her laborers and to redouble her energies, so as to make known the truth to the most degraded even of African tribes. It is the duty of the Church further to do what in her lies to remove the stumbling-blocks thrown in the way of the heathen in Africa and in India by the evil lives of Europeans and even of her professing members. Let us not fail nor be discouraged. The Gospel is making way in those lands of which we have been speaking, and God has been giving it access to regions hitherto closed against it. We need have no fear of its efficacy. The earthen vessel has its weaknesses, but the excellency of the power is seen to be of God.

JAMES HANNINGTON, THE MARTYR OF USOGA.*

[EDITORIAL.—A. T. P.]

WHEN, in October, 1885, in Ukassa, on the north shore of Victoria Nyanza, the noble form of Bishop Hannington fell before the savage soldiers of Mwanga, a pall overspread the whole missionary host. Another heroic spirit had, at thirty-eight years of age, joined the noble Army of Martyrs. And when, on the 4th of February following, at sunrise, the sorrowing procession approached the mission station at Rabai, bearing the blue pennon—the African symbol of mourning—whereon, in white letters, was sewn the word “ICHABOD,” many a mourner, outside the Dark Continent, with bowed head, said, “The glory is departed!”

We have read this story of his life and work with profound interest and deep emotion. It would draw tears from eyes unused to weep, to follow that tale of heroism to its singularly pathetic and tragical conclusion, while from first to last it abounds in lessons in living.

Heredity and environment go far to determine character. Hannington seems to have inherited from his great-grandfather a strength almost superhuman that enabled him to do and bear what few stalwart men can endure. The texture of the ancient stock reappeared in the modern tree. He was consequently fond of athletic sports; gunning, boating, and the hardest games were natural to his conscious vigor.

Hannington inherited another trait from his grandfather—a devoted attachment to his mother; and this filial love, that transfigured her with a peculiar radiance, was the magnet that gave a true poise to his character, a true direction to his life. Not only so; but the heart that learned the expansive, expulsive, explosive power of a noble, ennobling

* “James Hannington: A History of his Life and Work.” By E. C. Dawson. A. D. F. Randolph & Co., Publishers, N. Y.

love toward a mother, was prepared for another love that had a wider reach, drove out all mean and selfish affections, and demanded vent in a life of missionary labor. Her death, in 1871, left his heart fearfully lacerated, but free henceforth to have but this one love. That pathetic inscription in a Paris cemetery Hannington might well have written :

“Dors en paix, O ma mère ; ton fils t'obéira toujours.”

At fifteen his father put him in a counting-house at Brighton to seek a fortune through the common path of commercial life. But the “zebra” could not be harnessed to the “cart-yoke,” and after six years the young man, reaching his majority, chose his own path. At eighteen he inclined toward Romanism, and once in later life even toward the solitude of the cloister ; but Cardinal Manning's funeral sermon for Cardinal Wiseman showed how the highest ecclesiastic turned even on his deathbed to mere external rites, for peace, and Hannington felt that the system must be rotten, and turned from it as from a falling fabric.

His early education seems to have been neither skillful nor successful. He says of himself that, being naturally idle, and not being sent where he was driven, he made little progress. But he was intelligent, quick to learn, and strong to hold ; and if his early life lacked in application, his industry in later years went far to compensate. Up to his twentieth year, he had worshiped in a Non-Conformist chapel ; but in October, 1867, his father's chapel became an institution of the Church of England, and the young man came into frequent and close contact with clergymen of that communion ; and he awoke to the fact that he had a strange drawing toward the ministry, and in 1868 he entered Oxford.

In 1873, at 26, Hannington reached a parting of the ways. Jesus was henceforth to be, in a double sense, his Redeemer—*Rex, Lex, Dux, Lux*. A college friend of his, a country curate, had James Hannington strangely laid on his heart as a burden. His own life having lately felt a strange transforming power, he somehow yearned to have Hannington share his consecration and satisfaction. He wrote him a plain letter, telling him of his new experience, and urged him to devote his life to Jesus. More than a year passed, and the letter was unanswered ; but the seed, though buried, was striking roots downward and was yet to bear fruit upward.

His pride was just now hurt by the Bishop's harsh rejection of one of his trial papers, and his wounded spirit flamed into a burst of passion. Suddenly he bethought himself : “If I can thus give way to anger, am I fit to offer myself as a minister of Christ?” That thought at once cooled and calmed him, and he applied himself anew. When he was admitted to deacon's orders, he trembled with the sense of his responsibility. On Sunday after, he preached at Hurst, and the next began to act as curate of Trentishoe. He soon found that he was doing his duty in a perfunctory spirit, and that he was *not right with God*. Candor compelled him to confess that, though he was God's messenger,

he did not bear God's message, and was utterly without divine unction; and he was much distressed. Then that letter, long treasured up and many times re-read, prompted him to send for the writer. He could not come to see Hannington, but he wrote him again and sent with the letter Mackay's "Grace and Truth." He began to read the book, but its unscholarly tone and blunt dogmatism offended him, and he threw it down. But it subsequently got a reading, though meanwhile on a second trial he had been tempted to fling it across the room in disgust. He waded through a few chapters, till he came to the question, "Do you *feel* your sins forgiven?" That chapter opened his eyes. He saw that faith must rest, not on feeling or consciousness, but on the unchanging *Word* of God. He leaped into light. He was in bed when he read that chapter; but he sprang out, and literally, like the cripple at the Gate Beautiful, walked and leaped, praising God. Subsequently the tract, "Gripping and Slipping," helped him to a firmer grasp on the hand of Jesus, and he held fast and followed on wherever that hand led. Henceforth he "*knew whom he had believed.*" From this step it was comparatively easy to another. His friend urged him to try extempore preaching, and before long he bravely laid his written helps aside and went before the people to tell them simply and in dependence on the Spirit what he had learned of God, though he soon found that to preach effectively without manuscript leaves no room for indolent mental habits. On a visit to Hurst, he got "stuck" at the text and had to dismiss the congregation with a hymn!

The parish of Darley Abbey, to which Mr. Hannington was transferred in 1875, and where he remained seven years, gave opportunity for the study and practical solution of the problem how successfully to deal with intelligent working people. There dear old Miss Evans, or, as the people called her, "Miss Ivins," then nearly ninety years old, lived and swayed her sceptre of love, the very life and centre of Christian work. At the Darley House she made Hannington a welcome guest; and there he found himself in a new school of Christian experience and training for better work. Apollos was once more in the school of Priscilla.

While curate at St. George's Hannington threw himself into the work of Parochial "Missions," then already beginning to be a power, himself afterward conducting similar meetings. Here also he learned and lived the lesson of self-sacrifice. Fond as he was of his horse, he sold it, and made of the stable and coach-house a mission-room for popular meetings. The hero-missionary was rapidly preparing, though unconsciously, for the "regions beyond."

He was eccentric—if anybody knows what that means. Those who knew him best say that they never knew another Hannington. A queer mixture of oddity and simplicity, gentleness and fire, bluntness and brusqueness, he reminded people of William Grimshaw. The

children learned that in his cabinet there were curiosities, and in his pocket were goodies for them ; and when he stopped to give them his blunt counsel and ask them questions, he rewarded their attention with a "bull's-eye." Free and familiar, he maintained his self-respect. Chalmers once said, to one who thought the clergy should "stand on their dignity," "Sir, if we don't mind, we may *die of dignity*." Hannington unbent easily and naturally, if he might get down to men.

In 1875 he became Secretary of the Hurst Pierpoint Temperance Association. He was about the only teetotaler in Hurst, but, despite the unpopularity of the cause, he determined on a deadly war against drink. He went nowhere without a pledge-book, and would drag a poor sot out of the mire and take him to his home. He owned that he had never taken in hand a work so hard as to wage this war in face of the apathy if not antipathy of those who ought to be in sympathy.

There was a time when Hannington looked to the life of a celibate, as the most consistent with supreme devotion to his Lord ; he meant that his *work* should be his *wife*. But he found his "affinity" in Blanche Hankin Turvin, and married her in 1877. And it was well. He found her in every way his help, not his hindrance. As a married man he was relieved of many awkward embarrassments, had fuller access to the families he visited, and learned that curious fact in life's mathematics, that two like-minded people can accomplish not twice, but ten times as much as one. If one chases a thousand, two put ten thousand to flight. And nowhere is this truer than in the sacred calling.

Facts furnish the fuel on which missionary zeal is fired and fed. One can scarce believe that there ever was a time when the martyr Bishop felt no interest in missions. Yet so it was when he went to his first missionary meeting at Parracombe. He was called on to speak, but it was too evident to himself and others that he knew very little about the subject and cared correspondingly little.

Hannington reached *the* turning point of life in 1882, when he determined to go to Africa. When, four years before, he heard of the violent death of Shergold Smith and Mr. O'Neil, beside the waters of Victoria Nyanza, he felt prompted to push ahead and take their place in the ranks. Conversations with Miss Evans and others whose hearts burned with missionary fervor stirred him up to study the facts ; and the logic of facts no true disciple can resist. God had been making the workman ready, and the time had come for him to enter the work. He had both a native fitness and a cultivated fitness for just such a work. A wife and three children, a delightful and successful parish work, bound him to his home, but he felt that the foreign field was wider, needier, more difficult to provide with workmen, and he heard God calling him. Mary Lyon used to say to her pupils : "Girls, in choosing your work, go where *no one else is willing to go*." And so he offered himself to the Church Missionary Society, and was accepted,

March 7, 1882, and was appointed to the leadership of the little party of six who were to go to Uganda.

We pass by his journey, with all its discomforts; the filthy vessel in which he sailed from Aden to Zanzibar; the dilatory Zanzibari, the horrors of the African well, the "water of which you might cut with a knife," and African mosquitoes, the swarm whereof might be sliced in the same fashion; the wading of streams, the fightings with flies, the falling into pitfalls set for game, the alarms of robbers, encounters with tarantulas, swarms of mosquitos and of bees and caravans of black ants, the stings of the poison bean-pod, the storms of dust, the rack of African fever, prolonged dysentery and acute rheumatism. At Uyui, his fellow-travelers had to leave him behind, as he was too ill to go forward, and in care of Cyril Gordon, who nursed him night and day and would not let him die. How desperate his case was may be inferred from the fact that when he asked Gordon, "Can it be long before I die?" the answer was, "No, nor can you desire that it should be;" and in one of the few walks he was able to take, he actually selected the spot for his grave. But his iron will pulled him through, and he was borne in a hammock to the lake, where again he was so ill that he confessed he was "done."

Christmas Day, 1882, was spent by the lake; and the manner of its keeping illustrates out of what unpromising materials love and faith can extract honey. Gordon was very ill, and two others only convalescing, and Hannington himself just ready to go to bed. But they kept the Holy Communion at 8 A.M., and forgot their solitude, sickness and separation from home, in praising God. Then came Christmas dinner. Hannington killed the kid, and as he tried his hand at the "plum-pudding," drawbacks there were, in shape of flour both musty and full of beetles and their larvæ, sour raisins and burnt dough, but they ate with mirth and gratitude. He amused the natives and himself by showing them his watch, which they declared had a man in it, that said, "Teek, teek," and was *lubari*—witchcraft; or he would dress and undress a doll which a friend had sent him, to show the women the mysteries of English attire.

When he reached Msalala it became plain that he must return to Eubaga and to England. He felt himself to be a complete wreck. On his way to Uyui, borne in a hammock, he was at death's door, and, humanly speaking, owed his life to the assiduous attention of Mr. J. Blackburn, one of his party. Yet he was no sooner on the deck of the homeward-bound steamer than he was studying how he could return and plant Christ's Cross in the heart of the Dark Continent. June 10, 1883, he landed in England, and was received as one from the dead. He spoke constantly in behalf of the Church Missionary Society, but the verdict of the doctors was, "*Africa, never*—anywhere but Africa and Ceylon." But still he was hoping and praying to go back. The

Church Missionary Society determined to organize the churches of Eastern Equatorial Africa under a bishop; and it was plain that he combined just the traits needed for such a trust. And when Sir Joseph Fayrer, the climatologist, gave his opinion that he might safely go back, the position was thrust upon his acceptance, and he was consecrated June 24, 1884, and he sailed November 5, leaving his wife and baby to follow. He tarried in Palestine on the way, and reached Mombasa January 24, 1885.

He determined himself to go to the front. The bishopric meant for him no easy berth or sinecure; and the journal of his second journey reads like a romance of heroism. We see "the image of a weary, overdone man, who had given up his hammock to his sick friend, stumbling through the sodden grass of the muddy plain, yet refusing to own himself beaten, and doggedly plodding forward, ever forward."

The Bishop desired to push through to the north end of Nyanza. The way was shorter, healthier, better, and he had then no suspicion that the Baganda would oppose approach from the northeast. This ignorance led to the fatal mistake. The people of Uganda regard all visitors from the northeast with suspicion and apprehension. The tribes of Central Africa lived in fear of a European invasion. The chiefs were busy urging the young King Mwanga to repel any attempt of white men to enter his realm by the "back door" of Kavirondo. The report of German annexations and encroachments had penetrated to the interior and created a panic.

King Mtesa, who had invited missionaries to his dominions, was fickle. Arab traffickers in the souls and bodies of men had poisoned his mind against Englishmen, and persuaded him to profess the faith of Islam, and now they sought to render him averse to Christian teaching; while the French Roman Catholic priests tried to persuade him that Protestants would only delude and mislead him. The perplexed Mtesa would exclaim: "Whom am I to believe? The Arabs say there is *one* God; the English tell me of *two*; and now I am told there are three" (God, Christ, the Virgin). Christianity had been rapidly gaining ground in Uganda. Mtesa, who, for an African potentate, was unusually magnanimous, inclined to a liberal policy. The missionaries asked no favor, but were glad of an open door, and improved the opportunity. They set up their printing presses and distributed the New Testament books and other religious matter in Laganda. It became the fashion to learn to read. At the end of 1884 a native church of 88 members existed, of which Mtesa's own daughter was one. But after Mtesa's death, Mwanga, elated by his promotion, feeble, vacillating, vindictive, suspicious, presented a ready tool for designing enemies of Christianity; and when Mr. Mackay sailed to Msalala, at the south extremity of the lake, to meet three companions, and returned alone, there were not wanting those who persuaded Mwanga that his mission was a pre-

tense under cover of which he had communicated with enemies of the king. Just then a rumor of the approach of white men, at the northeast of the lake, in Usoga, added fuel to the flame of suspicion. The chiefs of Uganda were ablaze with alarm. Toward the south the lake itself was a barrier; the west they had not come to regard as a perilous quarter; but the northeast seemed to them a highway of danger. While Bishop Hannington was approaching Mwanga's country, the route he had chosen was daily involving greater risk, and he knew it not. With his letter to his wife, dated Kikumbuli, August 11, 1885, all his correspondence ceases; and its last words are, "And now, just leave me in the hands of the Lord, and let our watchword be, 'We will trust and not be afraid.' " His friends heard of him no more until that fatal telegram, received from Zanzibar New Year's Day, 1886. Let us linger a moment over these last days.

It was Sunday, November 8, 1885, twenty-eight days after the Bishop left Kwa Sundu for the lake, when Bedue, one of the men, came to Mr. Jones, sighing and breathing hard, reporting that two men had come with the report that the *Bishop and party were killed*. On further investigation, it was said that October 31 was the fatal day, though it now seems to have been two days earlier.

Bishop Hannington, all unconsciously, had marched into the very jaws of death. When the friends at the mission in Uganda learned of his approach, they did all they could to rid the king's mind of suspicion; but in vain. He and his council of chiefs considered that the Bishop was only the head of a conspiracy to take possession of the land, and must not be allowed to enter. Indeed, it was seriously proposed not only to kill the Bishop, but to stamp out the whole mission, killing all the white men in Uganda. The suspense was terrible. A fatal pitfall was before him, and friends could give no signal. On October 25, one of the court pages reported that a tall Englishman was in Usoga, who had lost a thumb. The king's council decided on his death, but represented to the missionaries that he was only to be escorted out of the country.

Hannington came within sight of the Victoria Nile, at the head of the lake, when he found himself confronted by more than 1,000 insolent soldiers, and was subjected to robbery and insult. While dragged by his legs over the ground by the ruffians, he said, "Lord, I put myself in thy hands. I look alone to Thee." Believing he was about to be murdered, he sang "Safe in the Arms of Jesus." Hours of awful suspense followed. His panic-stricken men were all held as prisoners. Thrust into a hut, which was horribly filthy with ordure and vermin, he was guarded by twenty men, though so exhausted as scarcely to be able to hold up a small Bible. Yet, even when tears were wrung out from him by sheer exhaustion, he still praised His holy name whose servant he was. Expecting to be murdered, he simply turned over, shut out

the murderers' yells and cries, and said, "I shall not make the slightest resistance; let the Lord do as He sees fit."

He was allowed by the chief whose prisoner he was to send a hasty scrawl to Mackay, saying that he was a prisoner and begging him to come; and at times the closeness of his confinement was relaxed; but he disdained to escape, leaving himself in the Lord's hands. The last entry in his diary is dated October 29. The ink is faint which records the development of his fever and his prayer for a merciful release. No one will ever know in what utter exhaustion he laid down his pen for the last time. When the guards led him out to his death the ink may still have been wet. But we have this comfort—that however he was torn with pain and racked with fever, his sublime trust in God knew no change.

He hoped the messengers sent to Uganda might return with orders for his release. And when he was led out to an open space outside the village and saw his men once more around him, he doubtless thought the danger was past. But with a hellish yell the warriors fell upon the caravan-men and speared them. The ground was covered with dying and dead. It was plain that his hour had come. His murderers closed round him. Then the man, the hero, the Christian martyr shone brighter than ever. Lifting himself to his full height, he calmly surveyed their poised spears, and spoke words which will not soon be forgotten: "*Tell the king, Mwanga, that I die for the Baganda, and purchase the road to Baganda with my life.*" Then he pointed to his own gun, which one of them fired at his breast, and there were *one more widow and three orphaned children* left on earth, and one more martyr added to the roll of the Martyrs. Dying at thirty-eight, he has "completed the circle of that great ring of Christian nations, of which the signet stone is the Victoria Nyanza; and, in joining the two ends, has welded them together with his death." As his biographer well says: "What if his busy hands and feet, torn from his body, rattle in the wind above the gateway of some savage town? What if the bleaching skull wherein once his active brain wrought for the good of all, now hangs like a beacon from the leafless arm of some withered tree? He would have been the first to tell us that no such things could affect his life, for that was hid with Christ in God. His last words to friends in England were:

"If this is the last chapter in my earthly history,
Then the next will be the first page of the heavenly;
No blots, and smudges, no incoherence,
But sweet converse in the presence of the Lamb."

"OBDORMIVIT IN CHRISTO."

Let us now glance at the conspicuous traits of his character.

A very important element in Hannington was his *humor*. It permeated and pervaded his whole being. Carlyle, in "*Sartor Resartus*," makes laughter the cipher key to unlock the whole man, and thinks few are

able to laugh what deserves to be called laughing. The Bishop could laugh, from the roots of his hair to his boots ; could laugh till he shook and cried, and till he compelled you to laugh and shake and cry, out of mere contagious sympathy. His laugh turned him inside out, and was a revelation of a certain heartiness in his humor, an unreserve in his genial, congenial nature that was a pledge of his frankness and fidelity.

His humor was his actual *salvation* in more than one experience. In the midst of the intensest suffering it never forsook him. Like Thackeray, he embellished his journal with his own original drawings, and original they are. They remind us of McLeod's biography, with its graphic and wonderful pen sketches, where a stroke means a whole paragraph. In the encounter with a lion, he forgot the danger, as he saw his excited companions rally to his defense, one armed with a revolver, the other with an umbrella ! His humor had a heroic element in it which enabled him to say of all the multiplied *tortures* of his journey, they were "*trifling drawbacks*." Nothing could be more delightfully serio-comic than his own description of his 'hammock' experiences, written for his children, and illustrated with his own pencil. That must have been a remarkable susceptibility to the ludicrous which made soaked clothes by day and wet sheets by night powerless to "damp" his spirits ; which made him laugh outright, notwithstanding his weakness and illness, when a hippopotamus almost stumbled over his cot as he lay half-shielded by his umbrella, and, "bellowing out his surprise," started at double quick for the lake ; nay, which, when he thought he was about to be murdered, made him laugh aloud at the very agony of his situation—his clothes torn to pieces, and wet through, and his body half naked, and every limb strained, while he was alternately dragged and pushed and jostled along five miles an hour. Such an abundant humor commonly has as its companion a mischievous temperament, for they are close of kin. He was full of boyish pranks to the very last, and whenever he felt well would break out at times with irrepressible animal spirits.

He had wit as well as humor. His "skimmery album" was a series of caricatures in which, from the Principal at St. Mary's Hall down, few escaped being pilloried in a humorous depiction. But no malice was mingled with his mirth. If he teased he was willing to be teased. Sometimes his wit was merciless. When, at Oxford, he found among the undergraduates a set of clerical posturists who with a dilettante air observed all the niceties of ritual observances, who dressed themselves in their own rooms in short, lace-trimmed surplices, and got photographed with crozier and censer—when in the bedroom of one of them was found an old trunk rigged up as an altar, draped with an antimacassar, with a row of tiny candlesticks, a vase of flowers and a plaster crucifix, he reveled in the opportunity to lampoon such follies. He was an active man, never a loungeur. He did not hang like a rusty trumpet against the walls of society, waiting for some one to come

and blow a blast ; he had always something to do. Immense will-power lay back of his activity, and, like most men of great energy, he was naturally headstrong and passionate, having a marked individuality. When seriously angry, he was formidable, not a man to be trifled with ; but in his later years he never became angry unless his indignation flamed at the wrongs done to others. He was passionately fond of travel, and once had made up his mind to go to sea, when the determined opposition of his parents prevented. He had a natural aptitude for science, especially natural science, which he inherited from his mother. From infancy he watched the birds, studied the insects and plants, and curiously examined "specimens." During his short halt at Mpwapwa, he scoured the country to collect specimens of its flora and fauna, with which he afterward enriched the British Museum. His enthusiasm was boundless. He could endure in his raging thirst to find only a dry bed of a pool, if he discovered a new shell ; he shouted for joy over a vestige of moss or a new butterfly. When nearly dead of dysentery he would sit up in bed, to paint flowers, brought in from Mr. Gordon's rambles. In the midst of a lion hunt he stopped to pluck an unknown flower, press it and take note of its classification.

Hannington's character was based on a courage that verged on rashness and a faith that quite crossed the limits into abandonment. As to courage, it was both of the physical and moral sort. He seems to have been absolutely a stranger to fear. At Martinhoe he took delight in perilous scrambles from ledge to ledge of precipitous cliffs that shot down to the sea in sheer walls hundreds of feet high, exploring their stalactic caverns fringed with fronds of fern. In one of these excursions he was caught by the tide in a cave whose only mouth was below water mark, and got out of the "straits" only by leaving his clothes behind and pushing his naked body through the narrow passage. The perilous had for him a fascination. He had a natural calenture in his temperament ; the sea was only a green field, and the Alpine peak only a hill to his daring soul.

That his courage bordered on recklessness, and sometimes overstepped that border, cannot be doubted. He met a rhinoceros and fired. Ten yards off there rushed from the jungle a bull and another cow rhinoceros, bellowing and charging fiercely down upon him. He simply stood, and eyed them defiantly till they turned round and disappeared. But what shall be said of that *lion story*, that some have declared a *lying story*? On Dec. 16, 1882, he shot a large lion's cub. There was a double roar, and the bereaved lion and lioness bounded toward him. Again he faced his enraged enemies, and, keeping his eyes upon them slowly retreated backwards, till he put a safe distance between him and them. But he actually ventured back to secure the skin of that cub! The lions were tenderly licking its body and growling their revenge. This man, a stranger to fear, coolly ran forward, threw up both arms,

and shouted! The astonished beasts turned tail and ran, while he shouldered the cub and bore it back to camp! When blocked by a mob of armed men, on the march to Mboni, he walked on regardless of their ferocious yells, and coolly passed through the human fence, smiling at their menacing gestures. Sometimes his courage was manifestly born of a determination to win confidence, as when he ran to the front amid foes and waved grass in token of pacific intention, exposing himself to shots from behind. How often it was born of prayer, only God knows; but in the severest exposures of his second journey toward the lake, when time after time he seemed to escape death as by a hair's-breadth, at the hands of the savage Masai, he writes: "I strove in prayer, and each time trouble seemed averted."

He thought himself lacking in *moral courage*, but no one else thought so. Mr. Dawson defines moral courage as a certain "fearlessness in exposing the inner self to possible laceration and rebuff," akin to the physical courage which without fear exposes the body to rude assaults, and finely suggests that if he is to be accounted brave who is insensible to fear, he is no less so, rather more so, who, though he vibrates through all his nervous system and shrinks from exposure to pain and violence, yet schools himself to encounter them without flinching, like the general who, on the eve of a hot engagement, said to his trembling knees, "Ah! you would quake worse if you only knew where I am going just now to take you!"

Carlyle says that *sincerity* enters prominently into any heroic type of character. Hannington was sensitively conscientious and trustworthy. He hated a lie—and his hatred was inborn and inbred. His piety was as far from a pretense as genuineness is from hypocrisy. His faith in the unseen was implicit and unhesitating. Prayer was the breath of life to him, almost an unconscious exercise of his vitality. His transparency drew everybody to him, and especially young men, who were strangely attracted to him, even in danger. He was a fearless, faithful preacher, who called things by their right names. And he was equally fearless and faithful as a pastor, never refusing any risk to serve his flock, even in times of contagious disease. He was no hireling—and could not forsake the sheep, even though the lion and bear threatened them.

The Bishop was one of the most generous of men. After his return to England, his friends noticed that he was excessively careful of expenditure, weighing the cost of everything. Was he growing parsimonious? Only after his death was it explained. He was giving *one-fifth* of his limited income to one society alone, irrespective of other charities. Unselfish, open-handed even to lavishness, he left the impress of his self-giving upon all who knew him. Consecration to Christ, like a master musician, "pulled out all the stops" and played on all the keys of his being, and his life became one grand anthem.

Mr. Dawson, his biographer, well likens Hannington to Xavier, for single-mindedness, fiery zeal, scorn of personal discomforts, indifference to luxury, contempt of danger, childlike faith in truth, and magnetic power of contact and communication. But he could never have been a monk, for he could not have been *shut out from the sin and sorrow and suffering of the world.*

“Non vivere, sed bene vivere.”

THE CRISIS IN OUR COUNTRY.

[EDITORIAL.—A. T. P.]

THIS our country is a colossal heritage, and our peril is gigantic as well as our possibilities. We are reminded of the rim of the wheel in Ezekiel's vision, resting on earth, reaching to heaven, so high as to be dreadful. Here is an area that will take in Connecticut as a unit from six hundred to eight hundred times. We have ten thousand miles of coast-line. The utmost western limit of Alaska stretches farther west from San Francisco than San Francisco from the Penobscot. No wonder the Englishman defined our boundaries as “the North Pole and the Equator, the rising sun and the Day of Judgment!”

Our heritage is colossal; but what foes are in the land? The sons of Anak, with their chariots of iron; the ten nations of the Canaanites, with their foreign faiths and vicious practices; the daughters of Moab, with their seductive wiles; the golden calves all the way from Bethel to Dan and from the rivers to the sea; the pagan deities, with their pagodas and fanes—Baal and Astaroth, Milcoln and Molech. Whatever threatens the stability and permanency of other peoples seems to confront us on American shores—Romanism, Ritualism, Rationalism; Socialism, Communism, Nihilism; scepticism and infidelity, intemperance and sensuality; ignorance and superstition; materialism and anarchy; while these five great questions demand adjustment—the Indian, Mormon, Chinese, Freedmen and Southern questions. God has given us the *Belt of Power* within which all the greatest achievements of history have been wrought, from the days of Assyria and Babylon, Egypt, Persia, Greece, Rome, down to the days of France, England, Prussia. Our very position on the map is a prophecy of prosperity and corresponding responsibility.

Our very *prosperity constitutes our peril*. There have been seven golden ages of history: those of the Ptolemies in Egypt, of Pericles in Athens, Augustus in Rome, Ivan in Russia, Leo X in Italy, Louis XIV in France, Elizabeth in England. Yet those golden ages were marked by political corruption, moral profligacy and religious decay. Under the Ptolemies Egyptian society was divided into priests, military and common people. The priests held a monopoly of knowledge, even in art and science, and used their knowledge to impose on the credulity of

the people, and with the king at their head used the military class to uphold their tyrannical priestcraft. Egypt was so grossly idolatrous that her divinities were countless and ranged from the beetle to the sun.

In the days of Pericles, wisdom and art were atheistic in tendency. With all her philosophers and artists, Athens had over 50,000 women who made it a part of their religion to sacrifice sobriety and virtue in the worship of Bacchus and Venus. In the days of Augustus, Rome had no middle class—single families controlled 50,000 slaves; no philanthropy—the old and the infirm were turned out to die even by their own children; no religious faith—the Pantheon was ready to receive any new divinity or even human hero. In Ivan's days in Russia the government was a despotism, and the people were virtually serfs. Ignorance and superstition abounded. Might was the only right, and every command of the Decalogue was broken with impunity. Law was only a cobweb in which the little flies got hopelessly entangled, but all the big flies broke through. In Leo X's time Italy had a hierarchy built on the ruins of primitive faith. Rites and ceremonies engrafted upon the church from paganism displaced all spiritual worship, and religion was a skeleton leaf, from which all the sap of life had been withdrawn. Formalism and hypocrisy were christened under the name of faith and worship. In France the Grand Monarch made his court the Olympus of gayety, extravagance and sensuality. Vice had not even the charm of a blush. Wealth was lavished on luxury and crime, and the seeds of the Revolution were sown, that ripened in the guillotine and the Tribunal. In England Deism was regnant. You might have heard every preacher of note in London, and not have known whether he were a follower of Confucius or Buddha, Mahomet or Christ. Marriage was but a name, and religion a cloak for infidelity and immorality.

Our rapid *increase in population* is our peril. Hundreds of thousands of immigrants land on our shores every year. They come representing every nation and tongue and shade of political and religious faith and opinion. They come so fast and multiply so rapidly that we do not assimilate them to our social and national character. We are to-day not a homogeneous but a heterogeneous people—composed of everything, compacted into nothing. These people largely gravitate toward our great cities, one-fourth of whose population, and sometimes three-fourths, are foreign born. And so Thomas Jefferson's proverb is true—that the cities are the ulcers of the body politic.

The fables of the Ancients sometimes seem to be prophetic of modern history. Jason with his Argonauts in search of the Golden Fleece is Commerce with her white wings sweeping over the wide seas in search of gain. Augeas is Immigration gathering her hordes into overcrowded tenements, like cattle herded in stalls. The only stream that can flood and purge these Augean stables is the river of the Gospel, and the only Hercules that can break down the wall of the court and turn the flood

upon the homes and haunts of all this poverty and misery is Consecrated Capital.

Our *rapid development* is our peril. Few of us realize the amazing growth of new cities in our great West. In 1878 I went to a new settlement in Wisconsin. Eighteen months before an iron mine had been discovered and the first tree felled for a human habitation. There was then a population of twelve hundred men, and twenty grogshops, with gambling saloons and other accompaniments, and one church just organized! The advancing wave of civilization sweeps westward thirty miles a year, and the centre of gravity swings westward so fast that, while it was east of the Alleghanies before the Revolution, it now hovers near the Mississippi!

These new villages are becoming *strategic centres* of population and influence. The gathering of these hordes makes necessary the railroad for travel and traffic; then cross-roads are built, until new settlements become railroad centres. There the opposing forces of Christ and the Devil meet and clash in conflict. There we ought to put our strongest men, competent to organize the forces of Christ and the Church and lead them on to victory and turn the tide of battle. What are we doing? We are so crippling our Board of Home Missions that *they cannot* man these strategic centres as they ought. The home missionary gets but a pittance from the Board, and the local church cannot sustain him. He retires to other fields where he can command a support, and the consequence is that some of the most important posts in the Grand Army of Christ's Church are left *ungarrisoned* or with a weak, insufficient, inefficient force.

Nehemiah was the model organizer. He acted on three great principles: division of labor, co-operation and concentration. When the trumpet sounded it was the signal that at some weak point in the wall the enemy had made an assault. One weak place in the wall exposed the whole city. And so, when the trumpet sounded, every workman left his own place and rushed to the assaulted point. I think I hear the signal of distress from the weak points in the wall.

God has a plan in the ages—and in every age a special providential purpose. Prince Albert used to say to the young men of his day, "Find out God's plan in your generation—and then beware lest you cross it, but fall into your place in that plan." We may, toward that plan, hold ourselves in one of three attitudes—either apathy, antipathy, or sympathy. We may yoke ourselves to God's chariot, and while we seek to bear it on be borne on with it; or we may cross its path and be crushed beneath its wheels, or we may simply lag behind in listlessness and indifference and be left behind in its onward progress. But we must quickly decide. While we deliberate the crisis is upon us and the opportunity is gone!

Can you doubt that God has a plan in our history? Why, then, did

he keep this continent *veiled*, until the Reformation in Philosophy and Religion had prepared the church for the occupation of this land? Why did He by a flight of paroquets divert Columbus to the West Indies, and so preserve this land from papal domination? How came it that, in the early struggles for supremacy, He turned the scale in favor of cross and not crucifix; and in our late four years' war gave the triumph to the Union armies, having first rid the land of slavery? God has evidently designed that here republican institutions and Protestant Christianity shall have a great theatre for the prosecution of the work of world-wide evangelization. We are made a spectacle to the world, to angels and to men. We are on the corridors of a vast coliseum. On the east side, toward the sunrise, Norway and Sweden, Denmark and Prussia and Russia and Austria and Germany and France and Italy and Spain and Portugal and Great Britain are looking down upon us; on the west, China and Japan, Siam and Burmah, India and Persia, and the Islands of the Sea intently watch our history. Our only hope is a pure, aggressive, missionary Christianity. We must put the gospel in every destitute district; we must keep pace with population; our missionary force must be multiplied tenfold, and our missionary contributions in proportion.

We must look after the *common people*. Some say there is always room at the top; but that is just where there is no room. Society is a pyramid; there is but one capstone, but the stones of the foundation are myriad. There is plenty of room at the bottom; and there all missionary work must begin. The base of the pyramid must be strong enough, broad enough, firm enough, to sustain all that is above it; a defect there is a radical, fundamental defect, imperiling the whole. In other words, the condition of the common people is the condition of the commonwealth. It is a fact fraught with tremendous meaning that the churches and the common people are growing apart, the gap between them becoming a gulf which we seem helpless to bridge. We find churches, situated amid the densest masses of our population, that used to be places of assembly thronged with the people, that are now mere stately mausoleums, where defunct church organizations may have a decent burial, and the preacher seems preaching in an empty vault a funeral sermon to a few mourners. Shaftesbury said at the anniversary of the Open-Air Mission in Islington that only two per cent. of the working classes in England attend public worship.

We must, as a matter of self-preservation, carry our Christian effort down to the least and the lowest. The health and wealth of the highest are bound up with the lowest. Robert Peel gave his daughter a superb riding habit on her eighteenth birthday, and proudly rode by her side in the park as she wore it. She came home, sickened with malignant typhus, and after a few days died. The poor seamstress who wrought the rich embroidery of that garment lived in a wretched attic,

amid the London slums. Her husband was dying of the worst form of typhus, and during the intervals of fever, when he shook with the chills, she threw over him the riding habit she was working, and so the germs of disease were borne from the hovel of the poor to the palace of the peer.

Ah ! society has her own way of avenging herself, and avenging the wrongs of her poorest and lowliest ones. You might as well neglect the cesspool and the sewer, the stagnant pond and the slimy marsh and expect to escape miasma and malaria, as to expect to have a safe and healthy society when the slums of vice are not purged with the gospel. You are compelled to flush your sewer, drain your cesspool, displace stagnant by running water, or disease and death creep stealthily into your most princely homes.

We must have a new type of Christian effort if we are going to save society from ruin. We must have men and women that are not to be turned back by the "poor smell," like the heroine in "The Iron Cousin," or Dr. Duff's foreign missionary candidate ; who are willing to leave behind them their dainty fastidiousness, and go among the poorest and most degraded as identified with them. Our Christianity is too aristocratic and fashionable. Silks and satins, beaver and broadcloth, repel poverty and misery. A kid glove is a non-conductor.

Shaftesbury was the philanthropist of his generation. No man of his age had such skill in reaching, touching, moving, moulding, even the worst and most hopeless criminals. One man recently discharged from prison went to him for counsel, and years afterward, redeemed to God and humanity, he was asked where his reformation began. "With my talk with our Earl." "But what did the Earl say?" "It was not so much anything he said, but he put his arm around me and he said, 'Jack, we'll make a man of you yet.'" It was his *touch* that did it.

Ah ! yes ; the Man of Sorrows understood it. The first miracle in that "Scriptura Miraculosa," the eighth of Matthew, was the healing of the leper. That walking parable of sin and its curse, that living corpse, was before him—whom nobody dared touch. But Jesus put forth his hand and *touched* him, that he might teach us that he who would reach the lepers of society must touch them with the naked sympathetic hand. The gospel of the *hand* as well as tongue and life. *

We shall meet opposition, and the more as we advance the faster and farther. If the Devil sees he has but a short time, he will come down having great wrath. We shall find the drink traffic and the Sabbath-breakers allied against us ; personal liberty bills-proposed and perhaps passed in legislative bodies ; anarchists and socialists, skeptics and infidels using vile books, and even dynamite cartridges, to prevent social purity and good government ; but all these are but birds of the night that beat their beaks against the lighthouse in the harbor, raised

* Dr. F. A. Noble.

to guide mariners to a safe haven, and that fall stunned and dying at the base. We are in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world, holding forth the Word of Life. He who uplifts God's Beacon has nothing to fear. The church is on the Rock of Ages, and survives the shock of all assault, moveless and serene.

"O ! where are kings and empires now,
Of old that went and came ?
But, Lord, thy church is praying yet,
A thousand years the same."

A NOBLE TESTIMONY TO AMERICAN MISSIONARIES.

LETTER FROM THE AMERICAN MINISTER TO CHINA.

[The following remarkable letter was addressed to Gen. Jas. M. Shackelford as a private communication, but the writer has yielded to the desire of many to have its testimony made public.—Eds.]

Legation of United States, Peking, March 20, 1886.

Letter to Gen. Shackelford, Evansville, Indiana:

DEAR GENERAL—I wrote you some time since about the missionaries. Since then I have gone through some of the missions here, and will go through all. Believe nobody when he sneers at them. The man is simply not posted on the work. With your enthusiastic religious nature, you can realize the view that the believing Christian takes of the divine side of the question. I, unfortunately more worldly, look at it as the ancient Roman would have done, who said, "I am a man, and nothing that is human is indifferent to me."

I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of common school education. Beneath the shadow of the "forbidden city" I heard these girls sing the Psalms of David and "Home, Sweet Home." I saw a male teacher teaching forty or more boys the translation of the arithmetic used at home; these boys did examples for me at the blackboard. I saw their little Chinese dormitories, where they slept on kang; their plain but neat refectory; their kitchen, with its great piles of rice. I saw their chapel; I visited the dispensaries, complete and perfect as any apothecary shop at home; then the consultation rooms, their wards for patients, coming, without money or price, to be treated by the finest medical and surgical talent in the world. There are twenty-three of these hospitals in China. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever. The practice of the law is magnificent; but who can rival the devotedness of these men to humanity?

I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence and courage. It is perhaps a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

I made the advances that have secured their warm and cordial personal affection. My personal magnetism, if I have any, came into play. I gave them a "Thanksgiving" dinner; I had the Missionary Society meet at the Legation, and gave them, as is usual, tea. I invited them to visit me and to discuss questions of interest to Americans, particularly, lately, the threatened reprisals at Canton, which called forth some energetic action on the part of this Legation and Admiral Davis. *It is idle for any man to decry the missionaries or their work.* I care not about statistics as to how many souls they save, and what each soul costs per annum. The Catholics alone have 1,200,000 Chinese church members. How many Protestant denominations have I do not know.

I taught school, myself, for more than two years in Alabama. The men or the women who put in from 8 o'clock to 4 in teaching Chinese children, on a salary that barely enables one to live, are heroes, or heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a country where a handful of Americans is surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

I am not particularly pro-missionary; these men and women are simply American citizens to me as Minister. But as a man I cannot but admire and respect them. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. Outside of any religious question, and even if Confucianism, or Buddhism, are more divine than Christianity, and better for the human race—which no American believes—these people are doing a great work in civilizing, educating, and taking care of helpless thousands. They are the forerunners of Western methods and Western morality. They are preparing the way for white-winged commerce and material progress, which are knocking so loudly at the gate of the Chinese wall.

At our missionary meetings at home you may quote these sentiments as coming from me. I fancy that I hear your burning eloquence, arguing much better than I have done, a cause which, outside the religious denominations, has no advocates. I do not address myself to the churches; but, as a man of the world, talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China, from even the standpoint of the skeptic. Should your people send me any sum whatever, and however small, to be given to any denomination, I will faithfully see that it is transmitted.

Yours, very truly,

(COL.) CHARLES DENBY.

The same writer, in a letter to Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, says:

"I have made it my business to visit every mission in the open ports

of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement, and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians, and almoners of the Chinese. All over China they have schools, colleges, and hospitals. They are the early and only translators, interpreters, and writers of Chinese. To them we owe our dictionaries, histories, and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school-books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy."

II. ORGANIZED MISSIONARY WORK.

Missionary Society of the Methodist Episcopal Church.

SIXTY-NINTH ANNUAL REPORT.

THIS society was organized in 1819, and for thirteen years its missions were confined to the United States. The first mission work beyond the English-speaking people was to the Wyandotte Indians. It now has flourishing missions in almost every part of the globe. From the proceedings of the last annual meeting, and the doings of the quadrennium General Missionary Committee, we are able to present to our readers the following highly interesting summary of facts and figures relating to this venerable and wide-awake missionary society:

The Treasurer's report showed that the receipts for the year ending Oct. 31, 1887, were \$1,044,795.91, from the following sources:

From collections.....	\$932,208 91
From legacies.....	35,843 78
From sundries.....	76,743 22

The increase over the previous year in collections had been \$95,616.54, and in the total receipts \$52,667.44.

The balance in the Treasury Nov. 1, 1886, was \$124,444.48, and the receipts of the year added to this gave \$1,169,240.39.

The disbursements as follows:

For Foreign Missions....	\$576,914 74
For Domestic Missions.....	376,864 88
For office expenses	20,210 35
For publication.....	9,972 45
For incidental expenses	24,257 77

Total.....\$1,008,230 19

There was a balance in the Treasury Nov. 1, 1887, of \$161,010.20. Against this there were outstanding drafts for \$60,263.59, leaving a net balance in the Treasury Nov. 1, 1887, of \$80,766.61.

The disbursements for foreign missions were as follows:

Bulgaria.....	\$17,454 21
Central China.....	37,081 53
Denmark.....	43,819 50
Foochow.....	17,614 38
Germany.....	23,328 79
" Am. Bible Soc. Ap.....	5,000 00
Italy.....	54,088 67
Japan.....	55,472 88
Korea.....	16,012 96
Liberia.....	2,873 30
Mexico.....	52,601 74
North China.....	35,134 51
North India.....	72,542 41
Norway.....	15,786 62
South America.....	42,119 78
South India.....	32,835 14
Sweden.....	36,148 33
" Am. Bible Soc. Ap.....	225 00
Switzerland.....	6,005 08
West China.....	13,769 91

Total.....\$576,914 74

The collections from the Conferences have increased each year during the previous eight years.

1880, Collections.....	\$500,182 46
1881, ".....	570,965 77
1882, ".....	621,381 08
1883, ".....	650,771 54
1884, ".....	652,188 99
1885, ".....	694,034 95
1886, ".....	836,592 37
1887, ".....	932,208 91

We give the address of the General Missionary Committee to the ministers and members of the M. E.

Church, which presents other facts, and urges considerations of interest to all.

The General Missionary Committee expresses gratitude and greeting at the close of another year and of another quadrennium, the most notable in the history of our Church in Missionary effort and in Missionary giving—gratitude to God and gratitude to His people; greeting at the dawn of a better day and the opening of broader possibilities.

We present to you the following brief statement of financial facts: Your Committee appropriated last year, with their faith in God and in your ability and purposes as the foundation for their action, the sum of \$1,089,000. You placed in the treasury \$1,044,795. Your Missionary treasury is now not only free from debt, but has in hand \$80,000, with which to commence the work of a new year.

The net increase of receipts over last year	\$52,667
Gross increase of receipts over last year.....	150,781
Increase by collections over last year, ...	95,616
Total receipts for quadrennium, 1880-1883.....	2,626,170
Total receipts for quadrennium, 1884-1887.....	3,595,878
Excess received during present quadrennium.....	1,968,708

The total reported receipts for the year for Missions from the Methodist Episcopal Church through organized forms of giving, including the Missionary Society, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society and the Bishop Taylor Transit Fund, amount to \$1,386,874.

This creditable aggregate sum is not the result of a few giving of their abundance, but of the many giving of their meagre store; and a large proportion of this treasury increase has been gathered by the hands of childhood and youth.

In attempting to survey the extended territory where these benefactions have been at work for the good of man and for the glory of God, it would be difficult to ascertain, even approximately, the extent of the work of our Home Missions as distinct from our regular church work. The following figures may approximately but inadequately represent the condition of our work as a church in *Foreign* fields:

The number of missionaries, assistant missionaries, helpers and native workers exceed.....	1,300
Members of the church.....	42,000
Probationers.....	14,000
Adherents.....	40,000
Sunday-schools.....	1,575
Sunday-school officers and teachers...	4,385
Sunday-school scholars.....	2,800,000
Value of church and school property..	\$85,000

While we are grateful to God for our large membership, in estimating our beneficence we

ought not in justice to forget that a large fraction of our numerical strength at home as well as abroad is made up of the subjects of missionary benefactions.

In the Christian sense, all our work is Home work, and all our missions are Foreign Missions. The Redeemer said: "The field is the world," and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. The plan of redemption makes the nations neighbors, and the human race a family under one Fatherhood. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, the bounds of their habitation. That they shall seek the Lord, if haply they might feel after him, and find him." "For we are also his offspring." "Made of one blood," the nations have "redemption through his blood, the forgiveness of sins, according to the richness of his grace."

The sum appropriated for the current year, after the most careful and conservative examination, reaches \$1,201,819. This sum may seem a large advance, but on the basis of last year's increase large things ought to be expected. In addition to the increase in giving, the increase in numbers and in ability of our membership, and the undoubted increase in the intelligent understanding of the claims of Christ upon our Church; and the glad news from the different fields telling of conquest and of opening opportunity and of consequent demand for increased resources—all of these things but emphasize the assurance, the commission, and the demand from the Great Head of the Church. Hear Him: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We exhort you to remember that the advance of Christ's cause cannot depend for its human motive power upon the large gifts of the few, but must depend upon the self-sacrificing fidelity of the many. Let us face the future with an intelligent courage and faith proved by our works.

Boards of Missions of the M. E. Church, South.

THE Board held its 41st Annual Meeting in Nashville, Tenn., May 10, 1887. In an address to the Church the Board says: "Our missions are full of promise. The harvest is white. As we listen to the reports from China, Japan, Brazil, Mexico, the In-

reports from the several Conferences and Mission fields were full of interest.

RECEIPTS.		£	s.	d.		DISBURSEMENTS.		£	s.	d.
By Home contributions.....		4,819	15	5	To Balance, with interest.....		730	2	2	
" South Australia.....		570	5	11	" Home disbursements.....		3,836	3	5	
" Victoria.....		1,949	15	5	" South Australia.....		570	5	11	
" New Zealand.....		43	10	9	" Victoria.....		2,094	14	6	
					" Queensland.....		25	0	0	
					" New Zealand.....		141	4	10	
					" China.....		555	10	3	
					Total disbursements.....		7,953	10	1	
					Total receipts.....		7,383	13	7	
		<u>£7,383</u>	<u>7</u>	<u>6</u>			<u>£569</u>	<u>13</u>	<u>7</u>	

Board of Foreign Missions of the Reformed Church.

FROM the 55th Annual Report to

the General Synod at Catskill, June, 1887, we make the following abstract:

GENERAL SUMMARY, 1886-7.

	China	India:	Japan	Total.
Stations.....	1	8	2	11
Out-stations and preaching places.....	18	83	**	101
Missionaries, ordained.....	5	8	9	22
Missionaries, unordained.....			1	1
Assistant Missionaries, married	5	6	10	21
Assistant Missionaries, single..	2	2	4	8
Under appointment, ordained Missionaries.....	1	1		2
Under appointment, unordained Missionaries....	1			1
Under appointment, single assistant Missionaries.....	1		2	3
Native ordained Ministers.....	4	3	**	7
Other Native Helpers, male... 21	151	**		172
Other Native Helpers, female..	35	**		35
Churches.....	8	23	**	31
Communicants... ..	802	1669	**	2471
Seminaries, male.....	1	4	**1	6
Seminaries, male pupils.....	11	163	*21	195
Seminaries, female.....	1	2	2	5
Seminaries, female pupils....	34	90	112	236
Theological Schools or Classes	1	1	**1	3
Theological Schools—Students.	7	*12	**9	28
Day Schools.....	6	95		101
Day Schools—Scholars.....	91	2531		2622
Contributions of Native Churches—China, \$2,076.29; India, \$760.75.				

* The whole number of helpers in India are under theological instruction.

** The number of ordained ministers and other helpers in Japan, of churches and communicants, and their contributions, cannot be reported separately, as they are included in the statistics and work of the Union Church and the Council of United Missions. The Steele Memorial Seminary at Nagasaki is not so included, and had 21 scholars—since increased to 42. The Theological Class at Nagasaki had six students. For statistics of the Union Church reference is made to the Report of the Japan Mission.

The General Synod resolved “that it is our duty, and entirely within our ability, to raise \$100,000 for this purpose during the current year, and that we will use our best endeavors to reach this amount, realizing that in doing so we are simply obeying the Master’s call to follow where He leads.”

Universities’ Mission to Central Africa, 1886-87.

FROM its Annual Report we glean the following facts: At the head of

EXPENSES.

To cash disbursements during year...	\$24,506 92
AMOY MISSION.	
To cash disbursements during year...	15,973 66
JAPAN MISSION.	
To cash disbursements during year...	45,387 94
Hon. Secretary for salary.....	\$300 00
Corresponding Sec. for salary.	2,400 00
Bookkeeper for salary.....	500 00
Postage, home and foreign...	123 59
Rent of office.....	640 00
Traveling expenses.....	497 32
On account of <i>Mission Monthly</i>	225 95
Incidental expenses, moving office, etc.....	688 38
Printing “Annual Report,” etc	885 34
Books, magazines and mite boxes.....	357 87
Care of office.....	44 00
	6,662 45
“ Loans due bank...	\$20,000 00
“ Interest on loans..	1,067 43
“ Premium, exch. of bonds.....	282 57
	21,350 00
Balance in treasury.....	518 00
	\$114,398 97

RECEIPTS.

By balance in treasury, last report.....	\$611 95
April 30, 1887.	
By cash from churches.....	\$38,244 59
“ from Sunday-schools	9,785 56
“ from individuals through churches.....	17,380 62
By cash from individuals not through churches...	3,862 40
By cash from miscellaneous sources.....	16,493 35
By cash from legacies.....	1,020 00
	86,787 02
Borrowed from bank during year.....	27,000 00
	\$114,398 97

the Mission is Bishop Smythies, and in its service at present are 23 English and 3 African clergy, 21 laymen and 19 women missionaries—total, 91. *Central Africa*, London, is the organ of the Society.

THE FOLLOWING TABLE OF RECEIPTS COVERS THE YEAR 1886.

	£	s.	d.	£	s.	d.
General Fund.....	8,143	8	5			
Nyassa Fund.....	750	2	9			
Usambara Funds.....	211	3	1			
Drug Fund.....	362	3	8			
Miscellaneous.....	237	2	10			
				599	6	6
Rest Fund.....				84	18	8

	£	s.	d.
Steere Memorial Fund....	100	6	5
African Students' Fund...	26	0	0
Children's Fund.....	2018	19	9
Ladies' Association C.A.M.	109	8	10
Mbweni Church Fund.....	79	8	2
Received in Zanzibar.....	700	16	5
Received by Arch. Farler.	100	0	0
	800	16	5
Guild of St. Luke.....	200	0	0
	£13,123	19	7

A falling off of £2,000 from previous year.

WORK AND COST OF THE MISSION DURING 1886.

MKUNAZINI. —School of 40 boys. Day-school for 20 children. Town Mission with some 150 Christians. Serves as hospital for sick members of the Mission. Medical attendance for natives. Clergy 3, Laity 12	£1,787
MBWENI. —Home for 72 girls. Day-school for 26 children. Village of 300 released slaves, with workshop, traction-engine, lime-kiln, etc. Clergy 2, Laity 5, 1 Native Deacon, Native Teachers 6.....	2,278
KIUNGANI. —Home for 96 boys. Printing office. Laundry. The Bishop when in Zanzibar. Clergy 1, Laity 7, Native Teachers 2.....	1,135
NYASSA. —Steamer for Lake. Journey of Bishop with nearly 30 porters, etc., from Zanzibar to Nyassa. Return journey of Bishop and porters. Clergy 4, Laity 5. 6 Natives as Teachers, etc., and others....	2,469
Rovuma—MASASI, NEWALA, ETC. —Colony of released slaves, and evangelistic work extending over a wide range of country. Home for 30 boarders. Clergy 6, Laity 2. 1 Native Deacon, Native Teachers, etc.....	1,522
Usambara—MAGILA, UMBU, MKUZI, AND MISOWE. —Four stations, one of them a large central work. Homes for 115 boys. Evangelistic work in villages. Clergy 6, Medical Missionary, 2 Schoolmasters, 2 Native Deacons, Trades Superintendents, 2 Native Readers, 12 Native Teachers.....	3,300
MISSIONARIES ON FURLOUGH	888
HOME EXPENSES	1,230
	£14,608

Evangelical Association.

FROM *The Evangelical Messenger*, the organ of this Society, we derive the following interesting statistics:

Whole number of missions, 542; increase in four years, 115.

Whole number of missionaries, 552; increase in four years, 132.

Total membership on these missions, 46,531; net increase in four years, 10,764.

Compare these figures with our general statistics:

Itinerant preachers, 1,123; missionaries, 542. Thus nearly one-half of our preachers are missionaries.

Increase in the number of preachers in four years, 70; increase in the number of missionaries, 115. In other words, the growth of our missionary force has been about 60 per cent. greater than that of our regular pastoral force.

Total membership of the Evangelical Association, 138,668.

Total membership of our missions, 46,531.

That is to say, over one-third of the membership of our church is on mission fields. Four years ago the proportion was considerably less than one-third.

Total net increase in the membership of the church in four years, 18,437.

Total net increase in the membership of our missions, 10,764.

This means that five-ninths of our increase during the last four years has been gained in our mission fields. By so much more successful have we been in our mission work than in the regular work of the church.

Summary receipts in 1884.....	\$110,120.14
" " 1885.....	111,652.33
" " 1886.....	124,255.03
" " 1887.....	138,848.54

Total for last four years, including standing fund..... \$496,613.64
Or nearly half a million.

Moravian Missions.

THE church maintained in July, 1887, 107 Mission stations, with eleven filials, in various parts of the earth, which were served by 335 missionaries (of whom 48 were native) and 1,598 native assistants. There were under its care 29,283 communicants, 53,769 baptized adults, candidates for baptism, etc., making a total of 83,052. There were 208 day schools, with 17,407 scholars, and 98 Sunday-schools, with 13,492 scholars.

The income of the Missions amounted in 1886 to £19,069 7s., and the expenditure to £20,252 6s. 1d., leaving a deficiency of £1,182 19s. 1d. December 31, 1885, the Mission fund showed a deficiency of £389 19s. 1d. This, added to the deficiency of 1886, makes a total deficit of £1,572 18s. 2d. But there was in hand £535 0s. 4d., contributions received for deficiency fund; so that net deficiency, 31st December, 1886, was £1,037 17s. 10d.

The sum raised annually at the various stations towards the support

of the work is estimated at about £25,000. Including the interest of capitals left for the support of specific missions, government aid, etc., the actual expenditure of our whole mission work reaches a total of about £50,000. The number of brethren and sisters employed in this service from its commencement, in 1732, is about 2,300.

GENERAL CHURCH STATISTICS.

I. MEMBERS—	Communicants.	Total.
British Province (38 Congregations, including Home Missions).....	3,164	5,465
German Province (27 Congregations, incl. Bethel....	6,123	8,341
German Province, Diaspora laborers.....	115	150
American Province, Northern (57 Congregations)....	9,093	14,796
American Province, Southern (5 Congregations)....	1,593	2,468
Bohemia.....	131	305
Missions (107 stations)....	29,283	83,052
Missionaries and families, about	315	400
Total.....	49,817	114,977
II. SUNDAY SCHOOLS—	Scholars	Teachers
British.....	3,873	565
American, Northern.....	6,981	880
“ Southern.....	1,564	138
Foreign Missions.....	13,492	955
Total	25,910	2,538

III. BOARDING SCHOOLS—	Pupils.	Schools.
British.....	284	12
German.....	1,170	25
American, about	500	4
Total.....	1,954	41

IV. DAY SCHOOLS—	Pupils.	Schools.
British.....	1,263	11
German.....	890	18
Foreign Missions.....	17,407	208
Total.....	19,560	237

—*Moravian Almanac*, 1888.

Church of England Zenana Missionary Society.

IN giving the statistics of this Society in the December number of the *Missionary Review*, Mr. Wilder was in error. The Secretary sends us the true figures, which we are happy to give in correction. He puts the figures in rupees and sterling, as they refer to India or English currency.

	1885.	1886.
Missionaries.....	79	88
Assistant missionaries....	48	49
Bible women and native teachers.....	349	396
Schools	151	187
Pupils.....	5,775	5,534
Zenanas.....	1,977	2,364
Government grants.....	R19,255	R19,497
School, Zenana, and medical fees.....	R8,758	R7,916
Total income.....	£26,177	£28,251
The income includes am't raised in Missions.....	£4,500	£4,600

III.—CORRESPONDENCE AND GENERAL INTELLIGENCE.

A Mission Tour in India.

[This graphic paper is kindly furnished us by Wellesly C. Bailey, Secretary, of Mission to Lepers, in India, Edinburgh, Scotland.—Eds.]

DEC. 29, '86.

PURULIA, which I reached at midnight, is the chief town of the Manbhoom district of Chutia Nagpore, and contains about 6,000 inhabitants. It is one of the stations of Gossner's Mission, and is in charge of the Rev. Mr. Uffmann, who has been laboring for more than twenty years. I have been visiting some of the Christian villages with Mr. Uffmann, and have been much encouraged by what I have seen. The people are living in their own villages in a natural way, and earning their own living, farming, and so forth. The villages are neat and clean, pictures of comfort. When you go into a village, men, women and children come forward and greet you with "Isa Sahai"—"Jesus be your helper"—shaking your hand at the same time. They are just like the other natives, except

cleaner, and happier looking, and they wear no heathenish ornaments. These little villages are scattered all over the district, giving Mr. Uffmann about 800 souls to look after; there would be many more, but that many go away to work on the tea gardens in Assam. There is no "hothouse system" here, but a natural growth of the Christian church. The schools are all elementary, just giving the people enough education for their simple village life. This is what one might call ideal mission work, and yet, indeed, it is not at all *ideal*, but very *real*.

I was introduced to an old man who had been a Fakir and a priest in an outlying village at one time. The villagers sent him to Purulia "to find the way of life," and he has found it, and will now, it is hoped, bring the whole village to Christ. His wife has been baptized with him, but so far seems only a nominal Christian. There is a native Christian mahajan—grain merchant—here who is carrying on his business most successfully, retaining his Christian character. Mr. Uffmann tells me that this man is most kind and liberal to the poorer Christians.

There are many lepers in this district. At one time there was a district officer here who was very kind to them; he had huts built for them and collected money to supply them with clothes and food; but when he left the station he was replaced by a man who did not care to have them so near, and so burnt their huts and drove them away, sending away in carts those who were not able to walk to their former homes; but, as many of them had no homes to go to, those who could manage it crawled back again, and died under the trees where their huts had been! Mr. Uffmann longs to be able to establish an asylum for the lepers at present in the district, and so the Mission to Lepers in India have agreed to build an asylum and put it in Mr. Uffmann's charge. The Committee of Gossner's Mission in Berlin have kindly consented to this arrangement, and are sending out another missionary to Purulia to assist Mr. Uffmann, who has already quite as much work as he is able to do. The starting of this asylum will, it is estimated, cost £100, and there will be a probable annual expenditure of £50 at first, and £100 afterward. All this will be a heavy addition to the expenses of the Leper Mission, but this is but one of many instances where we feel bound to go forward and look to God to put it into the hearts of His people to supply this need. Mr. Uffmann and I have been out fixing upon a site for the new asylum, and we have hit upon one which seems in every way most suitable, if it can be obtained.

There are many Santals in this district, but the chief work is going on amongst the Mundaris and Uraos.

Left Purulia at noon in a bamboo cart (a kind of light dog-cart) drawn, or rather drawn and pushed, by six men. This is a common mode of conveyance in this part of the country, the number of the men in each case depending upon the weight to be drawn and the roughness or otherwise of the roads. Two or three light bamboos are fastened across the shafts, which the men lay hold of with their hands, and, placing their chests against them, run along at a fine rate, sometimes traveling as fast as five miles in the hour; the average rate, however, over a long journey would be about three miles per hour. The stages vary from seven to ten miles, according to the state of the roads to be traveled, and at each fresh stage you get a fresh set of men. Your men divide themselves according to their own pleasure, some pushing from behind, others pulling in front. Sometimes the front men will raise the shafts high over their heads, and at others will lay the bamboos over the backs of their necks, working like bullocks. These wild, unsophisticated men of the jungle seem to enjoy the work, and will sometimes run you down a hill or along the level with a ringing whoop and hurrah, and unless you are of a morose turn indeed, or of a very nervous temperament, you cannot help thoroughly entering into their fun and enjoying it.

At Yohna, where I rested for refreshment, I

met with a native policeman, who procured me water and firewood, and helped me to boil my kettle. When leaving I went over to my new-found friend to thank him and say good-bye, when, to my surprise, he advanced to meet me, holding out his hand and saying, "Isa Sahai." My joy can be imagined at thus coming across a brother in the Lord in this unexpected way. He had, in the spirit of his Master, used "hospitality without grudging." This trifling incident gave me a good idea of the way in which Christianity is, little by little, reaching all classes of the population in India, and what a grand proof it is of the truth of the Gospel, that wherever one goes one finds the same results from its reception!

Ranchi is the chief and central station of Gossner's Evangelical Lutheran Mission, which may be considered one of the most prosperous Missions in India. This Mission was originally known as Pastor Gossner's, so called after its founder; indeed, it is still known by that name. The converts now number 33,000, and these are to be found living in their villages, scattered all over the different districts of the Mission. Here I was the guest of Mr. Onasch, the senior missionary, to whose kindness I owe a great deal of the comfort with which I was able to make my journey in Chutia, Nagpore. In Ranchi I could have spent a month with the greatest delight; there is so much to see and to hear. There is a Christian Sarai here on the mission premises, which seems to be a great power for good. It is a large square courtyard with open rooms all round, in which any Christians are allowed to put up who may be in from the district on business; they get their firewood free, and the only condition of admittance is that they should attend morning and evening worship on the "Compound." There were 70 putting up in the Sarai the day I saw it. Occasionally heathen people stop there too. The idea is a capital one, as it keeps the missionaries in touch with their native converts in a way which otherwise it would be very difficult to accomplish; it is a plan well worthy of adoption by other societies who have large numbers of converts widely scattered. The missionaries very kindly took me all round the place. We visited the printing press, the boys' and girls' schools, the Sarai, etc. I was particularly struck by the bright little Urao girls, they answered so intelligently when I questioned them, while their part singing was just beautiful. The Kohls are naturally very musical, their ear being, as a rule, very good. The girls sang softly and sweetly; some of them even sang alone for me. They were being taught by a native who seemed to have a great deal of musical talent; he had just picked up a new thing himself—by ear, I suppose—and was putting it to notes for his girls. They were being taught on the Tonic Sol Fa system. I wish some of our friends at home could have heard that singing; it would put to shame a great deal of the school "bawling" one hears at home.

I was greatly struck by the practical work being done by these German missionaries. This practical character enters into everything. The children were being taught in an elementary and practical manner suitable to their village life. For instance, the girls were given a sum; one stated it on the blackboard, another worked it out in her head and gave the answer, and then both had a pair of scales and weights with some sand, and before the others they weighed out the amount which, according to the sum, they were entitled to. In the same practical way the girls were taught cooking and other things which would be useful to them as the wives of country villagers.

These missionaries are planting out pastors and teachers in the villages, while here in Ranchi they themselves are surrounded by 1,150 Christians, all earning their own livelihood. Mr. Onasch told me that on one occasion he baptized people till his arm ached—I believe about 500 were baptized in that one day! One can scarcely think that all these people had “passed from death unto life”; but what a blessing to think they have forever renounced their awful devil worship, have come from under its terrible thralldom, and have placed themselves and children under Christian instruction! And in this way, I think, one must regard a great deal of the wonderful work that is at present going on amongst the low castes in the Punjab and other places, such as that of the American United Presbyterian and Church of Scotland Missions, in Sealkote, and Mr. Knowles’ work in Oudh, amongst the Tarus and others. The multitudes now being baptized do not at the time all come to “a saving knowledge of Christ,” but they are desirous of renouncing their own abominable systems, and of placing themselves and their children within the visible fold of Christ’s flock; and who are we that we should say them nay? Should we not rather rejoice at this wonderful movement and extend to them the right hand of fellowship?

I was taken to see the Theological Seminary and boys’ boarding school, and the fine church, where about 800 of the native congregation meet every Sunday for the worship of the true God; and yet we are told that missions are a failure! This church still bears the marks of the mutiny, but fortunately it was not destroyed.

One very striking thing in the seminary was the singing class; I was amazed at the splendid way in which they rendered selections from Handel’s “Messiah.”

China.

Extracts from a letter of Dr. Happer, President of the New College at Canton, China, Editorial Correspondent, addressed to Dr. Pierson.

NOVEMBER 17, 1887.

I AM on my way to China. I leave Chicago on the 21st, and hope to sail from San Francisco on the 29th, ’87, and to commence the college in

rented buildings on the 25th of Feb., 1888. I have received some \$10,000 of the \$50,000 needed for buildings. This sum will purchase the grounds, and I will have to wait till the funds come in for buildings. The sum of \$2,500 will erect a residence for a Professor, of which we need three; \$5,000 will erect a dormitory to accommodate 100 students; \$25,000 will erect the college building, with a large hall, in which all will assemble for daily prayers, and the necessary recitation rooms, offices, etc. These sums are very small as compared with the amount needed for the erection of buildings for similar uses in this country. Those contributing any of these sums will be entitled to give the name to the buildings erected by their contributions. We hope that some of the friends of education and religion will connect their names with the institution by furnishing the funds for the erection of some of these buildings.

The rented building will only accommodate some thirty or forty students, while the statements come to me that more than a hundred are waiting to enter the institution. The college will lose the opportunity to receive students till its own permanent buildings are provided. From this statement all the friends of the college will see the urgency there is for funds with which to build.

I have reason to expect that some twelve or fifteen young men, who have been converted in the Sabbath-schools for Chinese in America, will return to China to study in this college and fit themselves for Christian work. All will readily understand what an influence for good will be exerted among the other students of the college by such a company, that have felt the warmth and earnestness of Christian life in this country. I expect a number of Christian Chinese will return each successive year to study in the college. This will connect the labors for the conversion of the Chinese in America with the college in a very interesting and important way. It will serve as a great stimulus both to the teachers and their pupils. The teachers will rejoice that there is an opportunity for their pupils to get an education that will fit them to be missionaries to their own countrymen. The pupils who have a desire excited to get an education will rejoice that there is an institution to which they can go, for the sum of \$50 will meet the necessary expenses of a Chinese young man attending the college for a year, for board, tuition and clothes. The school from which any student will come will, in most cases, afford the money necessary to meet his expenses. The sum of \$50 a year for four years will put a man through his college course, or \$200 in all; whilst here in America that would hardly meet half the expense for one year. The sum of \$1,000 will endow a permanent scholarship, by which the giver can have a student in the college for all future years. I hope that many who are praying for a large supply of ministers in China will take a yearly scholarship by paying \$50 a year, or endow a permanent scholarship by giving \$1,000.

Wishing you an ever-increasing circulation and usefulness for *THE MISSIONARY REVIEW OF THE WORLD*, I remain yours, very truly,

A. P. HAPPER.

India.

BETHEL SANTHAL MISSION, }
BRISTOL, ENGLAND, NOV. 14, 1888. }

DEAR EDITORS.—Malarious fever and death in my family have sent us for a change to England. However, the work of God goes forward, and the tidings have been rather cheerful. During the last four months, twelve new schools in villages were opened, and, as much as lies in us, the heathen children are instructed in the Word of God. Some years ago we had thirty village schools, but we committed an unpardonable offense, in baptizing nearly 200 men and women, and then the dear people thought that I was too lively, withdrew their children, and, as I had baptized seven schoolmasters the others became rather boisterous, and had to be dismissed so that of thirty only twelve remained. These went down to five, and to-day seventeen do work. I wish we could do more work among the 20,000 children growing up in ignorance and wickedness in our parish. It is enough to make angels weep; but the people of God are much cooler; they hear ever so many times that they are perishing, and yet how few go to the Mission field!

Seven new chapels were completed during the last four months. They have been built under difficulties and much provocation. Fourteen men and women were baptized during that time; they have come from six villages. More to follow. Since 1883, 244 men and women from forty villages have been baptized. There are still multitudes going to perdition.

Patients from 103 villages applied at our nine dispensaries during the last four months to have their aches and pains sent away. Well, sir, in our jungle it is a great and good work, as it removes much human misery and saves many lives. Beside, it saves many women from becoming widows and many children from becoming orphans. Some doctors say that their work makes them dry: poor fellows! for me to go into a dark and sad home, and bring health, peace and prosperity, makes me sing for joy and shout all the louder:

"Unto Him who hath loved us
And washed us from sin,
Unto Him be the glory forever. Amen."

Also, it makes the whole district talk of you, and long for you. Patients come from ten, twenty, fifty miles, and do they not carry the good news far and wide? Since 1883 I observed that about twenty-five persons were drawn to Christ through my medical work. Is that nothing?

In March last I attended three men with pneumonia, and saved a dozen children from orphanage. It did not make me a bit dry; I just long to do the same to a few hundred more children.

In September a dozen of our people visited a

heathen feast and disposed of 1,000 New Testaments and Gospels.

In August, a tiger came near our station. The Santhals turned out to take away his head; they were many and thought it could soon be done; but the tiger turned and caught and mangled four of them. Then he retired into a sugar-cane field and laughed at the whole lot. The people were so disgusted with his ferocity that they left him there.

September 25th, Christians from thirty-three villages commemorated the Lord's death. There were 146 men and women. In April, 1875, there was not a single Christian in the whole district. Thank God for the change! A. HAEGERT.

England.

EAST LONDON INSTITUTE FOR HOME AND }
FOREIGN MISSIONS. }
LONDON, DEC. 9, 1887. }

DEAR EDITORS.—We have been much interested in the first number of *THE MISSIONARY REVIEW OF THE WORLD*, which has just reached us. I need not say how grieved we were to hear of the death of Mr. Wilder, whose labors for so many years as editor of *The Missionary Review* have told so much upon mission work at home and abroad. We had the pleasure of meeting Mrs. and Miss Wilder here, on their way to India, and of bidding them farewell only yesterday. They seemed in good health, and in really good spirits for their work, though neither of them was so strong as we should have liked to see them. Mr. Foreman spoke at our annual meeting of the Students' Missionary League on Friday, December 2. We wish he had been longer in England, as there was not much opportunity of hearing him. It was a great pleasure to us to welcome to England those whose names we had so long been interested in, and whose course as leaders of the recent missionary revival in America we had watched with the deepest sympathy.

My mother and father are greatly interested to hear of the new departure in connection with the Review. The enlarged monthly issue will entail a great deal of work, but the impetus that such a book (for it will really amount to that) must inevitably give to the foreign missionary cause cannot easily be estimated. May I ask you to direct that three copies of the Review be sent regularly to Harley House, and one to the students of the branch of our Institute, at Cliff College, Curbar? I am not sure whether you have been receiving *The Regions Beyond*? We are making it monthly, commencing with January, '88. This is a new departure for us here. I edit the little journal, and shall look forward to getting a good deal of help and information in that department from your Review, which is so exhaustive and compendious a repository of all missionary facts.

You will be interested to hear that my only sister, Geraldine, hopes to go to China as a missionary, God willing, early in the new year. Her heart has long been centered in that far Eastern

empire, but she has been so much engaged with home mission work of late years as to have been prevented from leaving previously. Now that my brother and his wife have taken up the work at Harley House, she is set free for the foreign mission field. We feel it a high privilege to be called upon to give up one of our *very own* to the great cause of the gospel among the heathen! It is not a light step to take, but Christ allows many of His people in these days "not only to believe on Him, but also to suffer for His sake." I am sure you will join us in prayer that all our missionary efforts here may be prospered by our Father who is in heaven, and that the work in His great world-field may grow through the instrumentality of our training colleges.

With hearty Christian sympathy, in which we all join, in your efforts for the spread of the gospel among the heathen,

Very faithfully yours in Him who loved us,
LUCY E. GUINNESS.

MORAVIAN MISSIONS, SECRETARY'S OFFICE,
29 ELY PLACE, LONDON, E. C.,
December 9, 1887.

DEAR DR. PIERSON.—I am glad to have an opportunity of thanking you for your cordial communication of May 23. My present object in writing is to say how glad I am that you have seen your way to edit the admirable *MISSIONARY REVIEW*, now that your predecessor has been called to rest. May the blessing of the Lord rest on this and all your labors.

You speak so warmly and kindly of the spirit of our forefathers and the missionary legacy which we have inherited, that I feel sure our present fields of labor will, from time to time, find mention in the pages of your *Review*. And I may add that, like others, *we* shall be glad of those Love Tokens, which bring needed kindly criticism in love and in the wisdom which is from above.

I was sorry to see that Mr. Wilder (p. 346 (*Missionary Review* for '87) erred somewhat in giving the statistics of our church. In July appears the German Report of our Mission Board, containing the statistics from forms filled up by our missionaries to the *end* of the previous year. The correct figures for 1887 are therefore those of

Dec. 31, 1886, viz.....	Total, \$83,052
" 1885.....	" 82,462
" 1884.....	" 81,552
" 1883.....	" 81,258
" 1882.....	" 79,021

This will form a guide. Thank God for continuous growth. I send you the last number of *Periodical Accounts*, as far as I know "the oldest missionary journal"; so I esteem it a great honor to be the editor; but *The Missionary Review* is not quite correct in describing me as the Secretary of Moravian Missions. I am a Secretary of our Mission Board for England. Ours is not a society, but a missionary church, and the Mission Board is a section of the Unity's Elders' Conference.

With kindest Christian regards I am yours in the same faith and hope,
B. LA TROBE.

Madagascar.

ANTSEHANAKA MISSION, MADAGASCAR, }
October 1, 1887. }

DEAR EDITORS.—When living with Dr. Maxwell (late missionary of the English Presbyterian Church to Formosa), Secretary of the London Medical Missionary Association, I had often the pleasure of seeing the *Missionary Review*. Since coming to Madagascar, in company with the Rev. E. H. Stribling, in the capacity of "medical" helper in the Lord's work, I have not seen any comprehensive missionary paper, dealing with missions all round. And this is a felt want in an isolated spot like this.

You may be interested to have a brief word about this part of the great vineyard.

As you probably know, the Central Province of Imerina (Madagascar) is all but civilized. It is situated between four and five thousand feet above sea level, and on the central tableland. The work of civilization, in conjunction with active mission agency, has of late years been spreading to the other provinces—notably Betsileo, to the south, and Antsehanaka, to the northeast. The Rev. J. Pearse, now of the former province, had the European direction of the Antsehanaka Mission for a number of years. This region has the unenviable reputation of being malarial, and on account both of fever and other causes the Mission has been without adequate European superintendence for five or six years. Four Hova "evangelestra" from the Central Province have had the oversight of the work during that period, aided by an occasional visit from one of the Mission's staff in Antananarivo. Last year the Directors of the L. M. S. finally decided to recruit the Madagascar staff, and on September 1st a party of twelve sailed from London to fill up vacancies in the staff throughout the island. Our party of four, Rev. L. H. Stribling and Mrs. Stribling, Mrs. Mackay and myself, were at first detained in the capital on our arrival there by the advent of the wet season. Later on, however, death came into our ranks and took away one of our number, Mrs. Stribling. She was not, like ourselves, new to the country, but had spent many years in the Vonizongo district, a day's journey from the capital, in happy Christian work for the Master, together with her husband.

On July 1st, this year, we arrived at Ambaton-drazaka, and forthwith took up our work. The following is a short summary of the work done during the past—our first—three months, ending Sept. 30th.

Mr. Stribling has made a three weeks' journey round the entire district and another shorter journey of a week's duration to four or five stations in particular. Besides these he has continually been preaching the gospel, both in the "mother-church" here, and in the various rush-made structures, so-called churches, in the immediate neighborhood. A five or six years' absence of European direct help in an

important mission like this must needs leave accounts, correspondence, etc., in a very dilapidated condition, and consequently our beloved brother's work has been all the heavier, as he has had this extra burden fall on his shoulders.

Mrs. Mackay has now organized a sewing-class of over 60 native girls, has three or four of the better class Hova women to help her, and these latter, with the women of the town, come to her earlier in the week to learn themselves. On the other hand, our medical department bids fair to be no insignificant part of the work. Twice a week I see patients in my outdoor consulting room, and my wife, on these days, dispenses the medicine. At all other times I am likely to be called upon to help to heal the body and say a word in as yet very poor Malagasy, maybe, about the Saviour. Our experimental hospital is in course of erection. It is to contain but five or six beds. It is our intention, D. V., to build a permanent structure next dry season. Trusting that these points may not be uninteresting, and that you will kindly claim the kind prayers and interest of the readers of your journal, and promising an occasional note as to the people and the progress of our work, if so desired,

I remain yours, very sincerely,

JAMES G. MACKAY, D. M. S.

Congo Free State, Africa.

PACAVALA STATION, L. I. MISSION OF THE
A. B. M. U., CONGO FREE STATE,
Sept. 12, 1887.

EDITORS MISSIONARY REVIEW OF THE WORLD.

—We have recently heard the sad tidings of the death of Rev. John E. Biggs, of the English Baptist Missionary Society, at their station at Kinshasha, near Stanley Pool, on the Congo, the 26th of August. He was a young man of great promise, and had been but 22 months in the country. Last month's mail also carried home the news of the death of Rev. H. G. Whitley, of same mission, who was on his way from Stanley Pool to England when he was called to glory. He died at the A. B. M. U. station at Lukunga, having accomplished about half the land journey between Stanley Pool and the coast.

In the Swedish Missionary Society a new station has been opened on the north bank, about 18 miles below their Mukimbungu station, which is on the south side and formerly was an A. B. M. U. station. This new station is the second of the S. M. S., and is being planted by Rev. K. J. Pettersson and two other Swedish brethren.

In the A. B. M. Union the only changes are: Rev. C. B. Banks and wife and Rev. J. B. Murphy are now on the way to relieve Rev. J. McKittrick and Mr. T. Gerrish at our Equator station. Mr. McKittrick has spent three and one-half years in the field, and goes home for change. Mr. Gerrish, who originally came out as a member of a New York mission (Simpson's Mission Band), returns to America, being now in want of change. We also hope that Mr. and Mrs. C. H. Harvey and child will be able to leave

for England soon. Brother Harvey has been four years out this time (his second), and is getting into a low state of health.

The work at the various stations goes slowly in comparison to the times we enjoyed ten months ago. But no doubt the work is deepening and widening, though we are seeing but very few cases of conversion.

A Mr. Brooks (English) recently passed up with a colored young man (Soudanese) from Mr. Guinness' Institute, going into the interior with a view to founding a Central Soudan mission. Mr. Brooks, I believe, pays all the expense of this preliminary expedition.

Of Bishop Taylor's mission I can say but little. Some are sick, some are not satisfied, others go on but meet difficulties which time and determination will probably overcome. I refer more especially to transport difficulties. One thing, however, is certain: whether or not they succeed in establishing a self-supporting mission here, it is necessary to have men set apart for preaching the gospel who can devote their *whole time* to this and to the teaching and spiritual training of the converts. There are thousands on all sides yet unreached by any of the agencies now employed. Granted that those now wholly engaged in evangelizing, translating the Scriptures into the native tongues, and in teaching native evangelists had to spend half their time in digging and tilling the ground, or in otherwise raising their own food, the cost to the church in Europe and America of these missionaries would be less, but the loss to the church in Africa would be such that dollars or pounds sterling could not cover it. Hundreds about each mission station that are now frequently hearing the gospel would not be reached, and this saving in cash would be a loss of jewels in the crown of our Redeemer.

At home the Christian workingman who spends his spare time in speaking and working for Jesus cannot supplant him who has been separated for the work of an evangelist or pastor. Both are required; both have special work allotted by the Lord; and as at home, so here—each will find his place and work.

In your issue of July (p. 439, *MISS. REVIEW*) Bishop Taylor speaks of meetings at Lukunga presided over by Brother Newth, of the Bishop's party. To some of your readers who know that Lukunga is an A. B. M. U. station this may need a word of explanation. Brothers Harvey and Richards, with native evangelists from Banza Mauteke, held special evangelistic services for some time at Lukunga, and the Spirit of God was present in power, and souls were saved. Both these brethren had to come down country to meet their wives, and they left the Banza Mauteke evangelists and a fine young preacher and interpreter there to carry on the work. Bishop Taylor had received permission previously to erect on our mission property a small house, as store, etc., for goods in transit, and for accommodation of any of his people who would require to stay there to engage carriers. Mr.

Newth was staying there then, and though he knew nothing of the language, it was known that his presence (being a white man) would tend to maintain order, and he was asked to overlook those native Christians in their work. Of course he could take part only through one of our interpreters—though we all prefer speaking directly to the people in their own tongue. Notices of this have appeared in England in such a way as to cause considerable confusion in the minds of people there, as it was made to appear that the work was being carried on by others than our missionaries; and in the same way our U. S. brethren may wonder why our Lukunga work should be in the hands of Bishop Taylor's agents. I need not assure you that, so far as I know, the members of the A. B. M. U. have done all in their power to aid and accommodate the Bishop and his people, looking on them as servants of a common Lord. I have repeatedly been thanked for small services rendered.

Your servant in the Lord,

JOS. CLARK.

Mormondom.

BY THE REV. D. L. LEONARD, EDITORIAL CORRESPONDENT.

THE startling news has gone forth that the Mormon Zion is in the hands of her foes. United States Marshal Dyer, under a decree from the Supreme Court of the Territory, has taken possession of the effects of the Latter-Day church, now defunct and dissolved by an act of Congress, such as the temple block, holding the big tabernacle, the tithing house and grounds, the "Historian's Office" containing the church library, and even the Gardo House ("Aurelia Palace"), equivalent to the White House for the President, or the Vatican for the Pope. He has also possessed himself of all effects visible and tangible of the Perpetual Emigration Society, and called on the church authorities to turn over to his keeping all books, records, papers, accounts, etc., of the two corporations that were.

And such is the conclusion to one phase of a gigantic scheme to set up a theocratic church-state in the Great Basin, whose beginnings were just forty years ago. The plot began to take shape in 1851 by the attempted formation of the "State of Deseret," with boundaries that included an area some 700 miles square, or *only* about one-sixth of the national domain at that date. A constitution was formed, Brigham Young chosen Governor, and upon the leaders were conferred all the offices. A Legislature took its seat, of which every member was full of zeal for "the kingdom" and stood high in the priesthood, and at once proceeded to clothe the church with legal authority as a corporation by bestowing upon it a charter. When, a few years later, Congress decreed a Territory instead with sadly shrunken proportions, that charter was re-conferred. This legal instrument upon which the church has stood stands peerless and alone. It ranks high among curiosities both of literature and of legislation. And here followeth the choice substance thereof:

"Section 1. Be it ordained by the General Assembly of the State of Deseret: That all that portion of the inhabitants of said State, which now are, or hereafter may become residents therein, and which are known as the Church of Latter-Day Saints, are hereby incorporated with perpetual succession, with full power to . . . hold real and personal estate, and to have and use a seal." Thus a whole people, whose possible increase in numbers was limitless, was made a body corporate.

"Section 3. And be it further ordained: That as such Church holds the Constitutional right to worship God according to the dictates of conscience, *to reverence communion according to the principles of truth* [the italics are mine], and to solemnize marriage *compatible with the revelations of Jesus Christ* [polygamy], for the security and full enjoyment of all *blessings and privileges* embodied in the religion of Jesus Christ [including the theocracy, blood atonement, celestial marriage, etc., etc., etc.], it is also declared that said Church does and shall possess and enjoy continually the power in and of itself to originate, make, pass and establish rules, regulations, ordinances, laws, customs and *criteria* [whatever these may be] for the *good order*, safety, government, *convenience, comfort and control* of said Church, and for the punishment or forgiveness of *all* offenses *relative* to fellowship, *according to Church covenants* [even to capital punishment, and which right during ten or fifteen years was freely exercised]; that *the pursuit of bliss and the enjoyment of life in every capacity* of public association and *domestic happiness, temporal expansion*, or spiritual increase upon the earth, *may not legally be questioned*: Provided, however, that each and every act or practice, so established for law, or custom, shall relate to solemnities, sacraments, ceremonies, consecrations, endowments, *tithings, marriages*, fellowship, or the religious duties of man to his Maker: *inasmuch as* the doctrines, principles, practices, or *performances* support virtue and increase morality, and are not inconsistent with, or repugnant to, the Constitution of the United States . . . and *are founded in the revelations of the Lord*."

Well might Judge Zane declare that "no precedent can be found for conferring upon a private corporation such a variety of capacities, and some of them, it is believed, are above the reach of human laws." And in the following his irony is exquisite: "This is probably the first time that any Legislature ever attempted to contract away to a church, or any other body of men, the regulation of tithing and marriage. Nor are we aware that the right to regulate a man's duty to his Maker was ever included in a contract. This, too, probably, is the first time that a Legislature expressly limited the rules and laws that a corporation might make by the revelations of the Lord, and make a grant thereof to any person natural or artificial"!!

Thus the church set forth upon its career, marrying and giving in marriage, and especially

looking well to its treasury. From that day it has gone on accumulating farms and factories, cattle and horses, stock in mines, banks, railroads, street-car lines and commercial enterprises, and now owns tithing property in every considerable settlement. In 1862 Congress passed a law forbidding any church in the Territories to acquire or hold real estate of a value greater than \$50,000. To this prohibition, as to that relating to polygamy enacted at the same time, no sort of attention was paid. But now at length the blow has fallen, and, at least in part, retribution for past grievous offenses. It is not likely, however, that the school fund of the Territory will be greatly enriched by the sale of church property held illegally. For months, and day and night, the process has been going on apace of hiding, and deeding away, and turning into cash. The best result will be found in the enforcement of the national will upon these proud and presumptuous theocrats, making them to know and feel that even they must obey the law of the land, "revelations" of Joseph Smith *et al.* to the contrary notwithstanding.

And this new phase of affairs goes well with what Congress and the courts are achieving at other points. It is cheering to know that not less than 33,000 contemners of the law in Utah have been disfranchised, while almost 600 polygamists have been indicted, 325 have been sent to prison, and during the last year alone nearly 400 arrests have been made. But it should be remembered that all this gain would be worse than lost if the current plot of Utah priests and Eastern politicians shall succeed, and Statehood be conferred. And, in the present balance of parties and mad eagerness to win, the danger of tricks and bargains is very great. The press—both religious and secular—must be watchful, and sound constantly the alarm.

And is it not full time that this monstrosity known as a church was put politically *hors de combat*? For thirty years and more it has been constantly before the courts, scarcely a Congress has failed to pass or to discuss a bill to abate the nuisance, and, without exception, every President has felt constrained to call special attention to the gross evils and grave perils centering in Salt Lake. Once an army was sent to bring churchly lawlessness to terms, and since 1862 troops have been kept within easy cannon shot of the church headquarters. Forbearance has gone too far. Sweet oil and the olive branch are a failure. Special and extraordinary measures are imperatively demanded.

A WORD FROM PROFESSOR WILKINSON.

And So the World Goes On.

UNDER date "Kohima, Naza Hills, Nov. 17, 1887, Rev. W. E. Willis, missionary, writes from the other side of the planet to his old instructor, our corresponding editor, PROFESSOR W. C. WILKINSON, as follows:

"I have at last gotten my Grammar of the

Sheta Naga, with a vocabulary and illustrative sentences, off to the publishers, and have since written and translated several hymns and translated a portion of the Gospel according to St. John."

The time rapidly draws on when all the inhabitants of the globe, listening to the gospel of Christ, will be able to say—in view of a miracle hardly less astonishing than that of Pentecost: "How hear we every man in our own tongue wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God."

Who would not have a share in this obedience to the last command of the Lord, "Go ye into all the world and preach the gospel to every creature"?

Decay of Liberality in the Churches. The apparent increase in the benevolent contributions of the churches does not, as is shown by Dr. Dorchester in *The Congregationalist*, keep pace with the increase in membership of American churches, and lags still further behind the increase of wealth. The total amount of receipts of all Home and Foreign Missionary Boards and Societies in the United States has increased from \$1,232,123 in 1850 to about \$7,000,000 yearly at the present time, being four-fold for foreign mission and six-fold for home missions. But the membership of the churches has increased during the same time from three and a half millions in 1850 to ten millions in 1880, and largely since. Making all allowance for the greater thoroughness with which religious statistics are gathered now, we have 35 cents per member contributed for both these objects in 1850, 63 cents in 1870, and 59½ cents in 1880, which shows a falling off in the ten years preceding. And when we come to the property test, the case is still worse. "Supposing church members," says Dr. Dorchester, "to have just an average amount of the wealth of the country—we do not doubt they have more—in 1850 they gave to mis-

sions one and one-tenth mills to each dollar of their property; in 1860 this was reduced to nine-tenths of a mill; in 1870 to eight-tenths, and in 1880 to six and a half tenths of a mill. Thus, while the total gifts have increased four times, the amount given by each converted dollar has been reduced nearly one-half."

Ultramontanism vs. Protestantism. I hold in my hand a book issued by the Catholic Publication Society in New York. It is printed in Baltimore, under license of its late Archbishop (Bailey) and the certificate of his official censor that it is unobjectionable—"nihil obstat." It is a book of instruction for children. Its motto is (quoted from Benedict XIV): "We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe." What are these mysteries? Let us read this authorized Ultramontane school-book. I quote (pp. 97-104) as follows:

"Q. Have Protestants any faith in Christ?

"A. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?

"A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q. Will such a faith in such a Christ save Protestants?

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of judgment?

"A. 'I know ye not, because ye never knew me.'

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive they are forgiven them.'

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins and are damned."—*Bishop Coxe, at Washington Conference of Evang. Alliance.*

Africa.—*The British Weekly* says that the Niger Trading Company has

adopted the policy of the prohibition of intoxicating liquors in trading with the African tribes, for *financial* reasons. It has been found that rum so demoralizes the natives as to ruin trade. So serious has the menace to commerce from this source become that the Niger company is also bringing a strong pressure to bear on the Congo Free State and on the German and Belgian governments to adopt the same policy. The experiment is made none too soon, as the traffic in intoxicating liquors has assumed alarming proportions on the Dark Continent. Mr. Wight Hay, speaking recently in Sheffield, England, made the appalling statement that where one missionary had been sent to Africa to evangelize its heathen tribes, 70,000 barrels of rum had been sent for purposes of barter!

Eastern Bassuto.—The missionaries of the Berlin Society, established here since 1860, regard their work as the most important and hopeful of any of the missionary operations in that part of Africa, not only as regards its immediate results, but in its influence on the future of mission work in the centre of Africa and along the eastern coast. This hopeful view is partly based on the fact that the Bassutos and Bechuanas, among whom they work, are agriculturists as well as cattle-breeders, and are not, like many native races, destined eventually to die out. Another reason is that belief in a God is not extinct among them. They say, for instance, of the man about to die, "God calls him." Again, the Christianized Bassutos often give proof of possessing the evangelistic spirit and gifts. Nevertheless, the Berlin Society has found their portion of this great field a very difficult one to cultivate. It lies in the eastern and northern portions of the Transvaal, and is inhabited by Matebeles as well as Bassutos; and as the former are of Zulu origin they are more opposed to the Gospel. Wars, too, have frequently occurred. Nevertheless, they reckon more than 9,000

converts as belonging to their stations. It is difficult to estimate the number of the heathen Bechuanas, Bassutos and semi-Bassutos living in the Transvaal, but Missionary Inspector Merensky thinks they may number at least 400,000. If to these be added those of the same tribes dwelling elsewhere, a total of 750,000 is reached, of which *one-tenth* or thereabouts have received Christian baptism. The same missionary speaks of the satisfactory character of the work of the Berlin Society. Unlike the French missionaries, he says, the German missionaries have insisted on the entire abandonment of polygamy and the sale of daughters by their parents and the mysteries of the Koma, and in this they have met with the greatest success. The prospects of the work in the Transvaal are hopeful. A network of mission stations covers the whole land, some of them, indeed, belonging to the Hermansburg Society. The gospel is working as a leaven throughout this territory, which is as large as France. In Southern Transvaal there is scarcely a village in which at least one of the natives cannot read and is not acquainted with the truths of the gospel; and as the baptisms amount to about 1,000 every year, it is hoped that within twenty or thirty years almost the whole native population will have become Christians. The chief anxiety for the future arises from the immigration into the country of fifteen or twenty thousand white gold diggers.—*London Missionary Society*.

Testimonies to Christian Missions. The English Vice-Consul at the Cameroons, in West Africa, in a paper on "British Missions and Missionaries in Africa," says, in the November number of the *Nineteenth Century*:

"If the immediate success of British missionaries in spreading their religion over barbarous Africa be doubtful, if the average type of their converts seems an unsatisfactory product of so much labor and expenditure of lives and wealth, it is, on the other hand, consoling to reflect on

the immense services which missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular. When the history of the great African states of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event in their annals. Almost invariably it has been to British missionaries that the natives of interior Africa have owed their first acquaintance with the printing-press, the steamboat, and sawmill. Most of the great lakes and rivers of this little-known continent have been navigated in the first instance by the steamers of British Missionary Societies, which may now be seen plying on Tanganyika and Nyassa, on the Upper Congo, the Niger Binué, and Zambesi. Missionary enterprise has widely increased the bounds of our knowledge, and been the means of conferring benefits on science. For missionary enterprise in the future I see a great sphere of usefulness."

The *Spectator* also, which shows remarkable intelligence in treating missionary questions, in a paper on "The New Attack on Missionaries," says:

"At an expense of about a million a year the Protestant churches send out to the heathen and parts of the Mussulman world a perpetually renewed force of men and women to teach to those who know them not Christianity and civilization. Those men and women are of all sorts, some unfit, one or two in a thousand hopelessly unfit—bad persons in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have to perform. Many are teachers, many preachers, many scholars—many, like Dr. Moffat, born rulers of men; but in all but a very few there is one quality rare in any other profession—absolute devotion to the work to be done. If they can do it living as quiet, hard-working pastors in the tropics, they do it so. If it requires of them excessive toil, abstinence from all that is pleasant to man, the incessant facing of physical danger, including what is a moral certainty of death by torture, they accept these conditions, not boasting, not murmuring, as part of the burdens their consciences have placed upon their necks. How it is possible for Christians of any sect to condemn such a profession, with such results, we can no more conceive than we can conceive how a Christian church can be fully alive yet never wish to proselytize."—*Church of Scotland Miss. Record*.

"The Chief Glory of England," says Archdeacon Farrar, "has ever been that she has told it out among the heathen that the Lord is King, in what Carey did for India, Henry Martyn for Persia, Ellis for Madagascar, Morrison for China, Marsden for New

Zealand, Allan Gardiner for Patagonia, Patteson for Melanesia, Mackenzie and Livingstone and Hannington for Africa. And in this abbey, at this very day, not even the grave of Newton is dearer or more interesting to thousands of visitors than the grave of the Glasgow cotton-piecer, David Livingstone, who, in the burning heat of that dark continent, died with black faces around him, afar from all he loved. To sneer at missionaries, a thing so cheap and so easy to do, has always been the fashion of libertines, cynics and worldlings. A living duke has ventured to assure us that missionaries are an organized hypocrisy and a deplorable failure. The charge of hypocrisy deserves only a smile of disdain, the charge of failure an absolute contradiction. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure, is to talk at once like an ignorant and a faithless man."

India.—Among the distinguished East Indians who came to England as representatives of that portion of the British Empire, at the Queen's Jubilee, were the Prince and Princess of Kapurthala, one of the semi-independent states adjoining the Punjab. This man and his wife are earnest Christians, having sacrificed much to take a stand as disciples of Christ. The *kanwar*, or prince, made a remarkable address before the committee of the Church Missionary Society, in which he expressed his deep sense of indebtedness to Christian missionaries and gave emphatic testimony to the value of their labors. He affirmed that, notwithstanding all that has been done for India by the great statesmen, such as Lords Dalhousie, Canning, Lawrence, Ripon, and others, it is to such men as Marshman, Carey and Duff that India owes most. "There are many who put the question, What good are missionaries doing in India? I say, without any hesitation, that had it not been

for the knowledge that has been imparted by these humble, unpretending men, not English laws and English science, no! nor British arms, would have effected such changes in the social condition of India as is evident to all observing men in these days!" The prince referred to his own struggles in forsaking the religion of his ancestors, and of the fact that the missionaries must always wound the feelings of the people in the very act of showing them that their ancestral faith "is a great imposture, and must almost be blotted out and forgotten to admit the simple doctrine of faith in Christ." Though he admits that the opposition to Christianity is now greater than ever, he believes that the various societies, like the Brahmo-Somaj, the Arya-Somaj, and others, will help to break the chains of caste and superstition, and that Christianity will in the end prevail.—*Missionary Herald*.

With reference to the difficulties of winning converts from Islam to Christianity, a correspondent of the *Times* (8th November) recalls the name of Maulvi Imád-ud-din. When certain English missionaries (one of them now Bishop of Lahore) held a discussion with learned Mahommedans of Agra many years ago, Imád-ud-din was one of the champions of Islam. An eloquent and graceful preacher, he was employed during the week of the discussion to preach in the Agra mosques against Christianity and the missionaries. Having zealously and conscientiously studied Christianity and searched the Scriptures for this purpose, he was terribly shaken in his belief. After much distress and many struggles he became a Christian, and since then he has earnestly preached the faith which once he destroyed. In recognition of his worth and learning, and of his eminent services to native Christian literature, the Archbishop of Canterbury four years ago conferred on him the honorary degree of Doctor of Divinity.

There are others who are almost equally striking examples of the power of Christianity to win converts from Mahommedanism. The pastor of the native congregation at Peshawur, amid the bigoted Afghans of the border, is a convert from Islam. Barkhurdah Khan, our native doctor presently in charge of the Medical Mission in Chamba, is also a convert from Mahommedanism.

Progress and Value of Missions.—Sir Charles W. Atchison, Lieutenant-Governor of the Punjab, India, says that any one who has "no faith in the work of missionaries in India must be either ignorant of facts or under the influence of very blinding prejudice." He further says: "Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take one I know of—one of the ruling princes of India, who probably never saw or spoke to a Christian missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to

Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching."

The Madras Presidency contains the largest Christian population of all India, the number of native Christians, including Roman Catholics, being 700,000. This shows that, out of every 1,000 of the population, are 23 native Christians. But it is in educational matters that the native Christians have shown most satisfactory progress. According to the latest census return, in the municipal towns, while the percentage of educated Hindu males is 36.30 and of Mahommedans 30, that among the male native Christians is 53.67. The proportion of educated females is equally striking, and largely in favor of the native Christians. Taking the total population, male and female, of the three creeds throughout the Presidency, we find the averages to be Hindus, 9.90 per cent.; Mahommedans 8.57, and Christians, 16.53.—*The Indian Witness.*

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D. D., OF THE "INTERNATIONAL MISSIONARY UNION."

The Evangelical Alliance and Missions.

THERE are many secular transactions which seriously affect the prosperity and power of missions. A prominent illustration of this is just now presented in several portions of the globe in the matter of language. The French Government has interdicted teaching in other than the French language throughout its West African colonies, thus seriously embarrassing the Wesleyan Missions on the Gambia, and obliging the American Presbyterian Mission of the Gaboon to resign its work in

that locality to French Protestants. The Indian Bureau of the United States Government has unsettled missionary work on our Indian Reservations by an order that no teaching shall be done in its own schools or any other, except in the English language—an order which seriously obstructs the progress in civilization and preparation for citizenship amongst many of these red races, and will practically shut off large numbers of them from the acquisition of literary training, for fifty years to come—an order we are, however,

pleased to learn, through private channels, which those highest in our national Government already recognize to have been a mistake, and which, therefore, we may hope will be soon modified.

An illustration of an opposite tendency is seen in the movement in Japan for the adoption of the Roman alphabet in writing the Japanese language. The *Romaji Kai* is a Roman alphabet association of Japan, numbering, we are told, six thousand members, and led by professors in the National University of the country, which seeks to substitute for the Japanese characters a simple system of Romanizing. It may be recalled that ten centuries ago the Japanese threw away the Chinese characters. Analyzing their own language, they found that it could be constructed on forty-seven distinct syllabic sounds. Borrowing the Chinese characters, severing them from their Chinese ideals, and dismembering separate characters arbitrarily, they composed forty-seven representative characters for their own use. But that simple base had, in use, to be adjusted to represent three hundred and fifty symbols. It is said that by the new system of Romanizing, a Japanese will be able to learn to read in as many weeks as the old system requires years. It does not need comment to show the important relation of such a modification of national letters to the work of the teacher who carries thither a foreign literature and a foreign-written religion.

There are amongst these secular developments those which seem to demand representative as well as concerted action in dealing with them. Of this sort are many political movements. We are not unmindful that the importance of such events is frequently underrated, and sometimes overrated. Perhaps, for instance, the edicts that have been sent out within a short period in China, assuring the people that the Christian religion is a good one, and that

Christians therefore are to receive government protection, may have awakened undue expectations in this country. The event is hailed as "a new era in China," which it would scarcely be considered by those who recall that the same government has sent out similar proclamations in other periods of its history, and that the British Consul, Mr. Medhurst, affirms that the religious toleration clause was the easiest to secure of all in the great Treaty of the nations with China. That government has always been liberal in religious matters.

We are doubtful, too, of the extent to which the late Imperial order has been published throughout the empire. Mr. R. H. Graves says, in *The Chinese Recorder*, that these proclamations have not been issued in Kwang Tung Province, and others certify to instances where they are posted face to the wall. But after all such deductions are made from the original force of the proclamation, the fact remains that this broad religious liberty and protection are affirmed over the vermilion signature of the Emperor, and a contrary order, though even less regarded by the Provincial authorities, would have spread consternation through missionary circles.

It was, however, to those political measures which seem to demand some concerted and specially representative agency to deal with their relation to Christian Evangelism that we intended to allude. Some of these are delicate questions, and can only be dealt with indirectly. Yet they demand thought, and possibly action. An illustration is afforded by the following from the *New York Observer*:

"A somewhat peculiar condition of affairs in Japan consists in the fact that among the representatives of other and Christian nations all of them who have any church connections are either Catholic or Greek. Even the English Minister and his American wife are stanch adherents to the Romish church.

"Thus in every diplomatic question that may arise it is quite evident that should any religious matters be involved the combined influence of other nations as now represented here would be almost a unit against Protestantism. Since the

bitter experience with the Jesuit missionaries in former times it is very unfortunate that the Japanese are left almost wholly alone in their efforts to resist the intrigues of the Romish emissaries, as time does not change the methods or spirit with which Catholicism seeks to gain the temporal and spiritual sway in all lands."

It does not seem to be just the duty of any one mission, or of all, to inaugurate the flow of influences necessary to guard against any such catastrophe as is here pointed out as possible. The individual missionaries might render aid to some properly constituted agency better than become such agents themselves.

Mexico affords another field where occasions for protection of the interests of Protestantism may arise. The Republic of Mexico is now distinctly and avowedly Protestant. The following sections from the new *Laws of Reform*, issued from the office of the Secretary of State, will abundantly confirm the statement:

"SECTION. 1.—Article 1. The State and the Church are independent of each other. No one can dictate laws so as to establish or prohibit any religion; but the State exercises authority over all of them in relation to the preservation of public order and the observance of the institutions.

"Article 2. The State guarantees in the Republic the exercise of all worship. It will only persecute and chastise those acts and practices which, although authorized by any worship, become a fault or misdemeanor by the penal laws.

"Article 3. No authority of corporation, or any association which may be formed, can be carried on with any official character under the acts of any religion. Nor with the object of religious celebration shall there be made by the State any demonstrations of whatever kind. In consequence, there shall cease to be festival days of all those which have not for exclusive object the solemnization of events purely civil. Sunday shall remain appointed as a day of rest for the public offices and public establishments."

We are not apprehensive of any serious danger to the Government now, but there is always the priestly party to antagonize it, and just now an effort to secure the appointment as Minister to Mexico from our Government of a Roman Catholic gentleman, against the wishes of most of the Americans in that country. The religious proclivities of such an ambassador would scarcely assure the

Mexican Government of his friendly influence, in the event that the Church of his choice should come into open collision, as it is all the while in secret collusion against the President.

The missionaries may not be the best, and certainly should not be the only, organized body to look after the political privileges and protection of Protestants in that country.

The illustrations we have furnished are only two out of a multitude from which we might select. What we now ask is if there cannot be some other than a purely missionary agency which can be organized ubiquitously, so as to be a medium, ready at hand in every mission field of the globe, through which to command the sympathy, influence and power of its central body, as the proper and recognized *central force of Protestantism*. We not only believe that such ought to be, but that such is partially in existence, and only needs to be more widely extended till every mission field of the globe shall be within easy touch of its sympathy, its counsel and its protection. We are, perhaps, anticipated by the reader. The Evangelical Alliance is seeking to extend itself in local organizations throughout the United States, and we hope this impulse will not expend itself merely on this country, vastly important to all Christian growth and permanence of our civilization as we recognize the principles it seeks to spread through the body politic to be.

What we are urging upon the Christian public of the world is not anything new, but rather only pleading for a very large extension of what already exists, till it is localized, not only in every principal portion of the world, but in every chief centre where there are evangelical interests to foster, guide or defend. A report before us says:

"One of the great objects of the Alliance is to maintain the principles of freedom of conscience. It is to Turkey and Syria, as well as to the Baltic Province of Russia, that the attention of the Council has been principally directed during the

year. In Turkey there are many signs of increased activity on the part of the officials with a view to hinder Protestant mission work ; and many schools in Syria and other portions of the empire have been closed. The Council have been in constant communication with the Constantinople Committee in order to ascertain definitely the facts in regard to the various cases. The information thus obtained is most valuable as coming from those who, by long residence and great experience in Turkey, are well qualified to advise what steps should be taken. Only lately an evangelical hall at Smyrna, in which gospel services had for some years been held without hindrance, was closed by order of the Sadi as the result of mob violence evidently instigated by the clergy of the Greek Church. The disturbers of the peace, having been unchecked, proceeded a week later to attack the Protestants as they came out of church, and also damaged the building and school-house as well as the residence of the pastor. It is very satisfactory to find that the American consul took prompt steps in the matter. He telegraphed to Constantinople, and in a few hours full protection was secured for the Protestants. The whole question of religious liberty in the Russian empire demands prayerful consideration. Protestant Christians are continually oppressed and persecuted in various parts of the empire, some even being exiled to Siberia for preaching the Gospel. Early in the year an appeal was made to the Alliance to use its influence with the French Government on behalf of native Christians in the island of Marie, New Caledonia, who had been cruelly persecuted under the orders of the chief. These poor people are French subjects, and a representative of the Government of France is resident in the island. It was, therefore, considered most suitable that the subject should be referred to the French branch."

The General China Branch of the Alliance was organized in May, 1884, and as early as March, 1885, addressed the American, British and German Ministers at Peking regarding the anti-Chinese riots in the Kwang Tung Province, and in July, 1886, they sent out an appeal for united prayer from the Christian Church for the young Emperor, then soon to be enthroned. The Shanghai Branch of the China Alliance, formed only two years ago, we are told, "has appealed to the Municipal Council of the city, urging that body to use its influence with a view to suppressing the large number of houses of ill-repute, including the gambling and opium dens."

The Chinese Recorder points out a new opportunity for the exercise of

the functions of such a representative body. The Vatican is proposing to be represented in China by a special legate at Peking to look after the interests of Roman Catholics in that country and, just now, to take care of that Church's general interests in the "triangular struggle between France, the Vatican and the Tsung-Li Yamen." There is no thought that any political advantages are to be sought for the Protestants of that empire other than are common to all nations in treaty relation with it. But there are evils to be forefended against at Peking that this Branch Alliance may well look to, and for the prevention of which probably no better agency can be found.

We doubt not but that a Japanese Evangelical Alliance might exert an influence favorable to the revision of the present treaty of the Western nations with Japan, which so humiliatingly discriminates against and threatens to bankrupt that nation. The missionary force of that country, we believe without exception as to nationality, is making strenuous effort to secure a juster recognition of Japanese rights in the premises ; but a Japanese Branch Alliance could command strong influence and backing from the Alliances in the several Christian lands.

Thus in Madagascar, the Fiji Islands and other remote parts, the organization of Branch Alliances would come to be of vast value.

Fifty Years of Protestant Progress in Europe.

FIFTEEN thousand dollars is not a large income for a modern missionary society, but if it is to distribute that sum judiciously, to meet emergencies of other missionary societies, it may become a very important moral and money agency. Such are the fortune and the force of *The Evangelical Continental Society*, which was instituted in London in 1845 and has as its object "to assist and encourage

evangelical societies on the Continent [of Europe] in their endeavors to propagate the gospel."

The 38th report of this worthy society contains a rapid but strong review of the progress of religious liberty and Christian enterprise on the Continent of Europe during the last fifty years. Half a century ago Belgium only accorded religious liberty, and the laws which granted it had long been in abeyance. But between 1837 and 1849 the evangelistic movements of the country grew into "The Christian Missionary Church of Belgium." This has now some twenty-six churches, with an aggregate of 4,300 adult members, and at the same time the State churches have six stations under their Evangelistic Committee.

Half a century ago France had but limited religious liberty. The present state of things has been brought about by strenuous efforts and gradual advances. The earlier Monods, and Lutherans like Meyer, with others of their co-laborers, at last saw their labors develop into "The Free Church of Lyons." The Evangelical Society of Geneva and that of France were begun over half a century ago, and they grew into the Union of Free Churches in 1849 and into the Reformed Church later, with now twenty-one stations, and the McAll Mission, with a hundred more. Add these together, and the evangelistic force of France has numerically trebled in fifty years. The Reformed Church, the Lutheran Church and the Free Churches now enroll a thousand pastors.

Fifty years ago Switzerland had an Evangelical School of Theology under Merlé d'Aubigné and his co-peers, and Pastor Pilet drew crowds to the Oratoire Church to be charmed by his eloquence. Fifty years ago Alexander Vinet was teacher of Practical Theology at Lausanne, and in 1846 the Free Church of Vaud was formed under his lead; and again in 1873 Godet led the organization of the

Independent Church in Neuchâtel. These, together with the Theological School of Geneva, form the three theological centres of Switzerland to-day. The national churches are practically without doctrinal restrictions, and this has compelled the members of that communion to organize an Evangelical Union. Swiss Protestant Christianity has been thus healthfully and generously aroused.

Germany fifty years ago was following Strauss, stirred by his then new "Life of Jesus," and Bauer was arraying Paul against Peter. But Tholuck had been teaching at Halle for eleven years, Dorner was busy on his "Person of Christ," and Delitzsch was preparing for work on that mighty evangelistic agency, the Hebrew New Testament, while the Deaconess Institute of Fliedner was furnishing the type of the "House of Mercy" for the "Fatherland." Since then the churches and schools have appeared in hundreds of parishes, the Bible-reading Nazarenes are reaching the lower classes, and the Scriptures are having a wide circulation among all grades of society.

Russia prohibits evangelistic work, but the Scriptures are being circulated. Half a century ago there were not twenty-five schools in all Servia; now every village has one. Bulgaria has been reached, though with varying fortune, both north and south of the Balkans. In Greece a beginning has been made.

Half a century ago, except in the valleys of Piedmont, not a native Protestant community was to be found in the peninsula of Spain or Italy. Men were allowed forty-eight hours to quit the boundaries of Italy for circulating the Scriptures, and those were imprisoned who received them. But in '69 the Spanish Republic proclaimed religious liberty for all its citizens, and in '70 Victor Emmanuel took possession of Rome. Now, exclusive of the Waldensians in the Alpine valleys, the communion of the evangelistic churches of Italy

numbers 9,000; and thirty churches in Spain proclaim the truth that makes men free.

The editor of *The Non-Conformist* alludes to the vast variety of nationalities in Europe, each with a history behind it, and to the continent as the mother of our civilization and of all that goes to make the elevation and dignity of human life. The cry from Europe is now, as it was 1834 years ago, "Come over and help us!" This society has stations of its own in Bohemia and Spain, and has aided other societies in France, Italy and Belgium, such as the Free Churches of France, the Free Italian Church, the Evangelical Society of France, the Belgian Evangelical Society, the Cicily Mission and the McAll missions. Many others have received aid through this channel also. There certainly seems imminent need and a favorable opportunity for this sort of work.

Co-operation in Missions.

Ittchi Kyokwa is not a very familiar title in this country, but it will become more so. It is the Japanese name for the Union Presbyterian Church, as we find it in the *Hiogo News*. The Presbyterian Church of the United States, both North and South, the Reformed (Dutch), the United Church of Scotland, and the German Reformed of the United States, and possibly ere now the Congregational Church, compose this body. Fifty-seven churches were represented at the meeting at which the union was accomplished. *Nippou Sei Ko Kwai*, or Japan Holy Public Assembly, is the title under which the Protestant Episcopal Church of America, the Society for the Propagation of the Gospel and the Church Missionary Society have been drawn into close affiliation.

And now we are furnished with the text which is proposed as a base of union between the Methodist Church of Canada and the Methodist Episcopal Church, and with which the other

Methodist bodies of Japan are invited to unite. These bodies are the Methodist Episcopal Church South, the Evangelical Church of America and the Methodist Protestant Church. As it may afford help to some other churches in other parts of the world who may be seeking for a closer co-operative base, if not organic union, we give the text of the action proposed, though it has yet to receive the approval of the home churches of each of the parties in the premises. It reads:

"Whereas, During the period of transition through which Japan is now passing the religious character and ecclesiastical relations of the Japanese will be moulded and settled so that subsequently radical changes will be extremely difficult; and

"Whereas, In accordance with their strong national instincts, and with a view to securing the highest economy of means and the most effective methods of Christian evangelization, all Japanese Christians urgently recommend that Protestant Missions operating in Japan lay aside minor points of difference, and, as far as possible, unite in common lines of church organization and activity; and,

"Whereas, The more prominent Protestant Missions in Japan have been greatly blessed and prospered by organic union on the basis of independent Japanese churches; and

"Whereas, The Methodist Episcopal Church and the Canada Methodist Church are identical in doctrine and almost identical in polity; therefore

"RESOLVED, 1st, That we, the members in Japan of the Methodist Episcopal Church, and of the Canada Methodist Church, trusting in God and seeking only His glory, hereby agree to unite in organizing and perpetuating the Methodist Church of Japan, into which Union the other Methodist bodies in Japan are cordially invited to enter.

"2d. That the polity of the Methodist Church of Japan shall be Episcopal; and that the General Superintendency, the Itinerancy and other essential features of Methodism shall be preserved; and that its doctrines, drawn from the Holy Bible, shall harmonize with the accepted standards of Methodism.

"3d. That in each contracting Mission the administration of its Missionary Society shall not be disturbed by this union, except as provided in resolution 4th. Each Society shall, as heretofore, appoint the Treasurer in its own Mission, who will receive the appropriations and make such reports as may be required by each Society.

"4th. That all appropriations made by the Home Societies for direct evangelistic work among the Japanese—aside from those made for

Foreign Missionaries directly engaged therein—and also all the funds raised by Japanese churches for the same purpose, shall be administered by a Joint Finance Committee.

"5th. That the Joint Finance Committee shall be composed of ——— members, one half of whom shall be Foreign Missionaries, and one half Japanese ministers or laymen. The foreign members shall be appointed by their respective Missions in a manner to be hereafter determined, it being understood that representation on the committee shall be in an approximate ratio to the contributions of the several Societies. The Japanese members of this committee shall be appointed by the Japan Annual Conference of the Methodist Church.

6th. That the Joint Finance Committee shall prepare estimates for evangelistic work as provided in resolution 4th, and that these estimates shall be submitted to the contracting Missions for approval; after which they shall be forwarded to the Home Boards by the Missions. The Finance Committee shall disburse the funds granted according to the appropriations made, and it shall prepare full reports of all disbursements for the Missions; and those reports shall be transmitted by the Missions to the Home Boards.

"7th. That the property in each of the contracting Missions now belonging to its Missionary Society, or that may hereafter be acquired by it, shall be held, or disposed of, by each society for the benefit of the Methodist Church of Japan."

In Italy, union progresses slowly, even amongst churches accepting the same doctrines. The Waldensian Synod has had before it the question of union with the *Chiesa Libera* of Italy, but it seems to have been unanimously of the opinion that no union is at present possible. Denominationalism amongst the foreign churches in Italy is certainly too strong at present to encourage the hope that they will speedily be absorbed into the Evangelical Church of Italy.

HOW A MISSION ORIGINATED FROM A TRACT.

BY REV. M. B. COMFORT, OF ASSAM.

ASSAM is a fertile valley of about 500 miles in length, through which flows the Brahmaputra River. Our mission was established in 1836 and celebrated its jubilee in December of last year. Its origin was due to an attempt to reach Northern Burmah from Upper Assam. The missionaries engaged in this effort were baffled by the hostility of the hill men through whose territory they sought to pass. Retracing their steps they located in the Assam valley instead of returning to Burmah.

The Assamese are mainly Hindus and Mahomedans. The work among them has met the obstacles usual to missionary labor for such people. And yet it has had a gratifying measure of success. But the work most highly favored is of later origin. It is that among the Garos, the westernmost of the several tribes inhabiting the hills lying south of the Assam valley. These people are not idolaters, but, like the many aborigines of India, are demon worshippers. They have no written language, and are therefore less civilized than the Hindus and other residents of the plains, but excel them in truthfulness and chastity. Their prominent vice is intemperance. Their drink is of home manufacture and is made from rice.

Our work among them began a little more than 20 years ago and came to us unsought. It was the providence of God which put it into our hands. Some years before the Indian government as a hopeful civilizing agency for these savage people established a vernacular school at Gowalparah, the station nearest to their territory, and gathered into it a number of Garo young men. In 1863 two of these men were found at Gowhatty and in government service. Omed was a non-commissioned officer in a Sepoy regiment. Ramkhe was a writer, or copyist, in the Judicial Commissioner's Court. There was no missionary in the place, and the mission houses were let to English occupants. One of these was Col. Campbell, the commander of above-mentioned native troops.

One day Omed was acting as the Colonel's orderly, and as he paced back and forth he espied a tract upon the ground. This had once been the property of a missionary occupant, but now had been carelessly swept out by a servant, Omed picked it up, and was struck by the title of it—"Bhrom Nahok"—"The Destroyer of Darkness." He furtively read some of its contents, and was still further impressed. He carried it with him to the sepoy lines, when he was relieved of duty, and then read it at his leisure. His previous impressions were only deepened thereby. He afterward sought out a native Christian preacher, who had been left in care of the station when the missionary departed, that he might get further instruction. He had become by this time a sincere inquirer after the truth, and it was not long before he avowed himself a believer in Christ. Meantime he had talked with his countryman, Ramkhe, the writer, and his investigations, with the instructions of Kandura, the native preacher, led to the same result in his case. In due time Rev. Miles Bronson came from Nowgong, a station 70 miles up the valley, and baptized both of these men in 1864.

They at once desired to carry to their countrymen the light which they had themselves received. They pleaded to be sent to them with the message of salvation. At Mr. Bronson's solicitation they were released from government employ and entered the service of the mission, though for less compensation than they had been receiving. Ramkhe was sent by Mr. Bronson to

start a school for training Garo teachers. It was at Damra, the location of a market as well as a *thana*, or police station. But Omed went at once into the hills as a herald of the good news. But when the crops began to suffer for lack of rain, the superstitious people ascribed this fact to the anger of the demons because they permitted a man to remain among them who was seeking to turn them away from the religion of their ancestors. They therefore persecuted him, and when he could only remain at the peril of his life, he came down from the hills and built a hut at a point where two mountain paths converged. These were used by the Garos, going to and from Rongjulee, where a market was held twice a week. This gave him an opportunity to tell them about Christ, the Saviour of men. This work he continued for three years, keeping up, meanwhile, a correspondence with Mr. Bronson. As fast as he gained any adherents to Christianity, they left the hills and built themselves houses by him. Thus there grew up in three years a Christian village. In April, 1867, Mr. Bronson visited the place, baptized 40 men and women, and organized at Rajasimla the first Garo Christian church.

From that the work has gone on with continuous and marked success. More and more of Garo territory has been occupied, numerous schools have been established, churches have been multiplied, many Christian teachers have been employed, several native preachers have been ordained, and in a score of years, in all that constitutes success, the work among the Garos has far surpassed that of a half century in all the rest of the Assam field. And in carrying on this deeply interesting work we have found our most efficient helpers among the young men who had received some intellectual training in the Government school before spoken of. It is not to be supposed that the English authorities contemplated such a thing when they established that school as a possible evangelizing agency. But through the overruling providence of God they builded wiser than they knew. And in the fact that this work originated in the casual finding and reading of a single tract, we can see evidence that God can use a very simple agency for the accomplishment, eventually, of a great result.

PERSONAL.

No persons have ever attended the annual meetings of the International Missionary Union whose presence awakened more enthusiasm than Rev. Mr. and Mrs. Annand, of the Canada Presbyterian Mission in the New Hebrides. Some fifteen months since they returned to their work, and were designated to open a new mission work on the Island of Tongoa, a small, healthy island off the south end of Santo. A large extent of coast can be readily reached from this favored situation by boat. We learn through *The Free Church of Scotland Monthly* that they reached their destination last summer, but the Cairndhu, on which they sailed, was wrecked on the way,

and, though no lives were lost, and nearly everything on the wreck was saved, their goods were damaged. They were relieved by the Day-spring.

Rev. Jacob Chamberlain, D.D., M.D., and wife, and their son, Rev. W. T. Chamberlain; Rev. J. G. Fagg and the Misses M. and D. Root sailed together from Liverpool in the Persia. Dr. Chamberlain returns to the Arcot Mission, but Mr. Fagg's ultimate destiny is Amoy, where the Reformed Church co-operates with the English Presbyterian Mission. While in Europe he visited the Netherlands in the interest of missions in China. The Reformed Church of the Netherlands has had no missionary in China since the death of Gutlaff. As a result of Mr. Fagg's visit, a permanent Committee was organized at Amsterdam with a view to co-operate with the daughter of the Old Dutch Church, the Reformed Church of America, in missionary effort in China, and 3,000 guilders have been raised for a hospital near Amoy, under the supervision of the newly-appointed Medical Missionary of the Reformed Board, Dr. A. J. Otto.

The Rev. Dr. J. M. Thoburn, of the Methodist Episcopal Mission in South India, has been for a year past endeavoring to secure 25 men for the field. He reports having secured the following, who have already sailed :

The first man sent out was R. L. Kinsey, of India, a layman, who sailed in October to be manager of the mission press in Calcutta.

B. F. West, M. D., wife and two children, of Iowa, to Singapore. Final destination probably Malacca.

E. F. Frease, wife and child, of Ohio, and Miss Thompson, of Ohio, to Bombay.

A. E. Winter and wife, of Ohio ; G. W. Isham, wife and child, of Nebraska, and W. H. Hollister and wife, of Wisconsin, to South India Conference.

R. H. Craig, wife and child, of Minnesota, and F. W. Warne, wife and child, of Illinois, to the Bengal Conference.

Neil Madsen, of New Jersey, and Miss Files, of New York, to Calcutta.

Rev. Henry Jackson, formerly of India, and family, which includes an adult daughter, and Rev. W. L. King, of Minnesota, are also under appointment.

The whole number is twenty-one adults and eleven children.

ORIENTAL SUBJECTS IN PERIODICAL LITERATURE.

It is matter of regret that three years ago Freiderici of Leipsig ceased to compile his useful annual summary, *Bibliotheca Orientalis*. It was not known as widely as it deserved to be, but its contents were indicated in the title, "A Complete List of Books, Papers, Serials and Essays published in England and the Colonies,

Germany and France, on the History, Languages, Religions, Antiquities and Literature of the East." The compilation included all literature relating not only to China, India and Arabia, but to Australia, Burmah, Egypt, Palestine, Algeria, West Africa and South Africa. An annual volume contained some 1,500 entries, all numbered and indexed, and was sold for a few shillings. After eight years of useful service, from 1876 to 1883, it was discontinued, as a similar monthly compilation by J. Klatt was being published in the *Literature Blatt f. Orientalische Philologie*. In the meantime Trübner & Co., in their *American, European and Oriental Literary Record* (a monthly "Register of the most Important Works Published in North and South America, India, China, Europe and the British Colonies," 5s. per ann.) have attempted to form an index to "articles relating to Oriental subjects in current periodical literature," which we know to be hard to refer to after we have read them.—*The Harvest Field, Bangalore, India.*

THE English Baptist Missionary Society recently adopted the following: "That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labor, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend or friends in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day."

SUNDAY SCHOOLS OF THE WORLD.

THE Sunday-school as an institution has become a very efficient missionary agency. The *Kaukab-i-Iswi* of Lucknow furnishes the following table, prepared by Rev. J. E. Scott of the Methodist Mission of North India:

	Schools.	Scholars.	Teachers.	Total.
N. AMERICA—				
U. States..	99,762	8,034,478	1,107,170	9,141,648
British A. Provinces	6,322	436,938	52,268	489,206
C. America, Mexico & W. Indies.	850	53,000	3,250	38,250
EUROPE—				
England & Wales..	....	5,200,776	593,436	5,794,212
Scotland..	....	561,262	53,113	614,375
Ireland...	....	298,639	28,155	326,794
Italy.....	200	12,560	850	13,410
Switzerland.....	1,591	91,371	6,522	97,893
Denmark..	....	45,000	4,000	49,000
Germany..	2,851	250,000	13,000	263,000
Holland...	1,291	141,640	3,800	145,440
Norway...	....	65,000	5,600	70,600
Sweden...	....	208,000	8,700	216,700
France....	1,197	12,150	5,220	126,370
Spain.....	100	8,000	400	8,400
Portugal ..	30	2,000	100	2,100
Belgium...	57	2,350	160	2,510
Bohemia..	92	2,875	264	3,139
Moravia...	30	1,200	30	1,230
Russia ....	....	10,761	795	11,556
Other parts. ....	....	10,000	500	10,500
ASIA—				
Persia.....	107	4,876	440	5,316
India.....	....	100,000	5,000	105,000
Japan.....	150	7,019	....	7,019
Cen'l Turkey.....	60	7,000	600	7,600
Other parts. ....	....	30,000	2,000	32,000
AFRICA—				
Egypt.....	62	2,649	....	2,649
Other parts. ....	....	158,745	8,355	167,100
S. AMERICA	350	150,000	3,000	153,000
OCEANICA—				
Australasia ....	....	408,701	42,639	451,340
Hawaiian Islands...	....	15,000	1,300	16,300
Other parts. ....	....	25,000	1,500	26,500
Total.....	....	16,447,990	1,952,167	18,400,157

FIVE missionaries and their wives, connected with the Welsh Calvinistic Methodists bound for the Cassia Hills, where the Welsh have a large and prosperous mission, arrived in Calcutta this week. One is a medical missionary.—*Calcutta Witness.*

V.—PROGRESS AND RESULTS OF MISSIONS— MONTHLY BULLETIN.

AFRICA.

—**Zulus.** Dr. Elmslie, missionary among the Zulus west of Lake Nyassa, has sent home the first book printed in the Ubungoni language, as issued from the neighboring mission press at Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels, and fourteen hymns.

—**Bishop Taylor** calls for forty missionaries for Liberia. Seventeen of the number sailed from New York, Oct. 1.

—**The Institution of Rev. H. Grat-tan Guinness**, in London, has just sent 100 missionaries to Africa, and 500 during the last 14 years. He has at present 100 missionary students, and on an average sends out a missionary to some part of the great mission field every week in the year.

—**Whiskey in Africa.** Two or three years ago 900 barrels of whiskey were landed at Madagascar from a professedly Christian nation. The authorities of that once heathen nation purchased this cargo and knocked the barrels in the head, that their vile contents might be swallowed up by the sand rather than by the people. The Congo Free State bids fair to be almost literally destroyed by the barrels of whiskey and still worse forms of spirituous liquors which the Christian nations of Europe are yearly pouring upon the untutored but rum-loving people of the great Congo Valley!

—**The steamer "Henry Reed,"** for the navigation of the Upper Congo and its tributaries, was a gift to "The Livingstone Inland Mission" by Mrs. Reed, of Tasmania, in memory of her husband. It was built in London in 1882, and is 71 feet long, 10 feet wide, and 3 feet deep. It is a stern-wheel steamer, of very light draught, in order to pass the shoals, which are numerous in the Upper Congo. The weight of

the boat and machinery is $13\frac{1}{4}$ tons, and on her trial trip on the Thames a speed of 9 miles an hour was attained under unfavorable circumstances. The vessel was so constructed as to be taken to pieces and packed in 500 man-loads for transportation.

—**Rev. C. W. Kilbon**, of the Zulu Mission, has been in this country some two years, preparing a hymn and tune book in the native language, which is now ready for shipment. It includes about 250 hymns, and, owing to the peculiarity of the language, both hymns and tunes have had to be largely reconstructed.

CHINA.

—**The population of this great empire** has long been a matter of dispute. A recent estimate, based on a Chinese official census of ten out of the eighteen provinces, made in 1882, gives to China proper about 383,000,000 inhabitants, or a little more than one quarter part of the population of the globe. Within this empire there are now laboring the representatives of 38 foreign missionary societies, numbering in all 919 missionaries, 446 of whom are men. The ordained native laborers number 40; the unordained, 1,296. There are now over 28,000 communicants.

—**Down to the close of 1886**, 38 Protestant societies had missionaries there, aggregating in number 925, of whom more than half are women. Native helpers, ordained and unordained, 1,488, and communicants registered, 28,506.

—**The Baptist Mission** in the Shantung Province have in the single district of Tsing-cheu Fu fifty-five churches, all being self-supporting, ministered to by native pastors and teachers.

—**In the Province of Shansi**, in connection with the China Inland Mission, 210 adults were baptized in

one day, on profession, and many more were inquiring. Within a short time, in the Fukien Province over 900 have been received into the church by the Church of England Miss. Society, and 2,300 additional inquirers and applicants for baptism reported.

—**The overflow of the Yellow River**, in the Province of Honan, Sept. 28, inundated Chingchow and ten other cities. The overflowed district is a sea ten to thirty feet deep. The loss of crops and lives is fearful, and worse evils seem ahead, as colder weather has already begun.

—**Twenty-five years ago** there was no professing Christian in the Chinese Province of Shantung; now there are 300 places where Christians meet regularly on the Sabbath.

—**The English Presbyterian Mission at Formosa** was begun in 1865, and now reckons 5,000 native church members, who last year contributed \$2,000 for Christian work. The Canadian Presbyterian Church has a mission in the north of the same island, begun fifteen years ago, and has about 3,000 converts. In these facts from Formosa we have prophecy of what is coming in Hainan.

—**Dr. Mackay, of Tamsui**, reports that complications have risen by reason of the advent of a large number of Spanish Roman Catholic priests. These Romanists are seeking to entice away the converts connected with the Presbyterian Mission, paying no attention to the heathen. The Protestant mission is working vigorously to withstand the intrusion, by opening new stations and by commissioning new men, and it is hoped that these intruders will be discouraged in their divisive movement.

—**Edward Clemens Lord, D.D.**, of Ningpo, China, in which country he has labored faithfully for forty years as a missionary of the Baptist Union, has recently died. He was a laborious student, and was among the first to reduce the colloquial Chinese language to writing in the English character, and to translate

portions of the New Testament into it. He also translated some of the best classics of China into English. The first wife of Dr. Lord was Miss Lucy Lyon, a niece, and for some time an associate teacher of, the founder of the Mt. Holyoke Seminary.

—**China Inland Mission.** Hudson Taylor and his noble band of workers covenanted to pray that God would send 100 new laborers into the field in 1887. Some *doubted*, and others said, "Impossible!" But "is there anything too hard for the Lord?" They asked for two men each week. At Oct. 26, with seven weeks of the year yet left, there were *but six men lacking!* Oh, for more faith in God! Mr. Broomhall, Sec. of the Mission, writes:

"You will be glad to know that 64 out of the 100 have already gone, and that 30 others have been accepted."

FRANCE.

—**The Mission House** of the French Protestant Churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions. It is an institution in which missionaries may obtain a training afforded by no other schools. Apart from useful information upon the countries and the people they are to evangelize, they are trained in different kinds of manual labor, such as may be practiced in the fields to which they will be sent. The basement of this house is a real workshop.

—**Greenland** is a colony of Denmark. In 1884 it reported an area of 46,740 square miles, and a population of 9,780. The Lutherans have missions there, but the principal missions are those of the Moravians, begun by Rev. Hans Egede in 1721, and which last year reported six stations, 19 missionary agents, 43 native helpers and occasional assistants, 749 communicants, 115 baptized adults, 211 candidates, 475 baptized children; 29 schools, with 33 teachers and 393 pupils.

—**Labrador.** The Moravians sent their first missionaries there in 1750, but they were slain. The effort was successfully repeated in 1771. Since then a missionary ship has been sent each year from London to Labrador. The following are the latest statistics: Six stations and out-stations, 34 missionary agents, 59 native helpers and occasional assistants, 450 communicants, 227 baptized adults, 143 candidates, 443 baptized children; six schools, with five teachers and 220 pupils.

—**Fiji Islands.** Wesleyan stations report about 23,000 church members; 104,000 attend public worship in the 900 churches. The Sabbath is sacredly observed. In every Christian family there is morning and evening worship. Over 42,000 children are instructed in the 1,500 schools, and the last relics of heathenism in the remote mountain regions are rapidly dying out.

—**Micronesia.** It is scarcely more than a quarter of a century since the first converts were baptized; this mission now includes 46 wholly self-supporting churches, with 5,312 members, a larger number of communicants than in any other mission of the Board. Six high schools, for training native preachers and teaching their wives, gather 178 pupils, and send out new and well-trained laborers every year, while 42 common schools, taught by natives and wholly self-supporting, give instruction to some 2,800 pupils. The Scriptures are translated wholly or in part into five different languages; and other Christian literature, as well as school-books, has been provided by the missionaries. The work thus far has extended to about half the islands of the three groups embraced, and new islands are visited every year.

—**Mrs. Rand, of the Micronesian Mission,** reached here by a recent steamer from China, and reports a most flagrant outrage upon the rights of American citizens and missionaries, consisting in an attempt to crush out

Protestantism and all its blessings on Ascension (or Ponape) Island and substitute Romanism in its stead.

—**The South Sea Islanders,** at their last missionary meeting, raised \$1,531 for a new yacht to carry the gospel to New Guinea. This represents a degree of generosity and sacrifice not often paralleled in the home churches.

INDIA.

—**Hinduism is Declining.** The number of pilgrims to the Puri shrine this year was only about one-sixth of former years. The Doorga Pugh festival was a complete failure.—*The Calcutta Englishman* calls attention to a remarkable decline in the popularity of the Festival of Juggernaut, at Orissa. This has been going on for some time, but is especially remarkable this year, as there is no longer a wild rush for the car in which the idol is dragged from the temple to a grange and back; on several occasions coolies have had to be hired to do this.

—**The Baptist Foreign Mission Board of the Maritime Provinces** has been empowered to confer with the Baptist Board for Foreign Missions of Ontario and Quebec with reference to the union of their Missions among the Telugus.

—**The United Presbyterian Church** began its work in India in 1855 with one missionary, Dr. Gordon, and his wife, at Sialkot. Now they have 8 districts, with several hundred villages, 68 stations, 35 missionaries, and 136 native helpers. There are over 4,000 communicants.

—**The Punjab.** A remarkable work of grace in the English Church Mission, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About 150 low-caste converts were baptized the previous year, but nothing like this work, in vigor and growth, had been seen before in that region. The ingathering of low caste people is affecting the Hindus, Sikhs, and the Mahomedans, and

several of these higher classes have been reached. "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments, and the Creed, with bhajhans and bits of the Gospel." Much of this has been the result of medical missions.

—**The Reformed (Dutch) Church** General Synod, moved by the appeals of the Rev. Dr. Chamberlain, of the Arcot Mission in India, and by the wonderful blessing which attended the work in that field, resolved, in June last, to raise the sum of \$50,000 to establish a Theological Seminary in connection with that Mission, where native preachers are in great demand. The church at once endorsed the resolution by supplying the money.

—**A discussion** recently took place at Lucknow between the Arya Somaj and the orthodox Hindus, when the attacks made upon Christianity by the former aroused the ire of the Mahommedans, who *took sides with the Christians*, declaring that Christ was holy and sinless.

—**British India** contains not far from one-seventh of the population of the globe. Including a number of feudatory States, its population by the last census—that of 1881—was 256,982,495, of whom about 50,000,000 are Mahommedans, 187,000,000 Hindus, and 1,862,634 were classed as Christians. Within the seven years since this census was taken, the Christian adherents have increased greatly. The island of Ceylon has a population of 2,761,396, but the Mission of the American Board on the island is confined to the northern peninsula of Jaffna, which has less than 300,000.—*Miss. Herald*.

—**Rev. R. R. Williams**, President of the Romapatam Theo. Seminary, who has done excellent work in training young men for pastors and preachers in India, writes:

"I believe that the time has come when God calls upon every Baptist church that has the

means to send out a missionary. Many churches would raise three or four times as much for their own representative as they do on the present plan. If a number of our most aggressive and spiritual churches will now send their representatives it will be the beginning of a glorious era. Take two Baptist churches of equal strength in the same city. Let one choose out a man or woman called of God to bear the glad tidings of salvation to the heathen. Let them support him in his work from their own funds, and let the other church take collections for the general work. I venture to predict that before five years the former will have so outstripped the latter in spiritual power and evangelization that no further experiment will be needed. Five hundred men ought to be sent out this fall."

JAPAN.

—**Native converts**, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work. One man gave \$10,000 to found a school under the care of the American Board. During the year 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting; 93 native ministers and 169 theological students.

—**The Japanese Gazette** regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other." The Buddhists continue to make a most vigorous effort to counteract the spread of Christianity in Japan, and the Honganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of \$12,000, and other Buddhist seminaries and colleges are being started in various parts of the country.

—**The Universalists** are looking towards Japan as a mission field. At their General Convention in New York a report was presented, urging "Japan as a specially inviting field. All religions are now practically on the same footing there. The foreigner is no longer hated and persecuted. American and English ideas

are received with favor. The English language is taught in the schools, and bids fair to become ere long not only the tongue of scholars, but of all persons of average education. Christianity has already gained many converts and accomplished mighty results." The *Christian Register* (Unitarian) quotes this much of the report, and says, "It may encourage Unitarians to know that their Universalist brethren are taking the same view of the opportunities for missionary labor in Japan."

—By the census of 1885 Japan had a population of 37,868,987. Its area is 148,456 square miles, equal to that of New England, New York and Indiana combined. The first Christian church in Japan was organized fifteen years ago, in 1872. The latest reports from all missionary societies working within the empire give 193 churches, with 14,815 members. There are 261 stations and out-stations, with 324 male and female missionaries. The American Board has opened three new stations within the last year—one at Sendai, in the northern section; one at Tokio; one at Kumamoto, on the island of Kiushiu.

—Russia is fully awake to the opportunities in Japan. According to the statement of the Russian newspapers there are 205 communicants of the Greek Church in Japan, with 16 priests and 104 native preachers, and the number of Japanese belonging to that religion is 12,500. The number of churches and prayer-houses is 108, and there are three children's schools, with a total of 150 pupils. There is also a girls' school, attended by some forty young Japanese females. The latter building, which was a gift by the Countess Pontiatine, is capable of accommodating 100 pupils. In 1886 the number of converts and children baptized amounted to 1,470. The number of teachers is said to be too small, and recruits are called for.

—Jews. The *Israelit* announces that Baron De Hirsch has given the

enormous sum of nearly \$500,000 to establish a technical school in Galicia for Jewish orphan children.

—It is said that in Kischeneff, Russia, 50,000 Jews have become Christians. The converts have not joined the Russian Orthodox Church, but have constituted themselves into a Judæo-Christian community, and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded State acknowledgment to these new and flourishing Christian congregations. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

—N. A. Indians. The Indian Presbytery of Dakota, composed of converted Sioux Indians, during the last ecclesiastical year gave \$571 more to foreign missions than any other presbytery in the synod, and during the last synodical year gave to the nine boards of that church \$234 more than any of the white presbyteries of the synod.

—Madagascar, Electric Telegraph. A good deal of interest and inquiry has been excited among the people of Antananarivo and its neighborhood by the completion of the first line of electric telegraph in Madagascar, from Tamatave to the capital. This has been done by a French company, and is to be taken over by the native Government in a few months, on payment of a considerable sum. Great is the wonder of the people as to how messages are sent through this insignificant-looking wire. It seems strangely familiar, yet novel, to the European residents to see the line of poles and wires crossing the hills and valleys of Imerina.—*Chronicle of London Miss. Society.*

—Palestine. There are now Young Men's Christian Associations at Jerusalem, Beirut, Damascus, Jaffa and Nazareth.

—The Carmelite monks on Mount Carmel offered their 20,000 acres in Galilee to the Roman Catholic Pales-

tine Society, which already has established a colony on Lake Tiberias.

—*The Church Missionary Intelligencer* prints an order addressed to the Moslem Muchtars by the Governor of Jerusalem, in which he says his Majesty the Sultan forbids the attendance of any Moslem children at any foreign school within the Ottoman dominions. Penalties are attached for those who violate this order, and one father has been thrown into prison for sending his child to the mission school.

—**Persia.** The American Presbyterian Board is protesting strongly against the interference of the English ritualists who, apparently under the patronage of the Archbishop of Canterbury, have planted their men close by the side of those who are carrying forward a successful work, and where collisions must inevitably occur. They have allied themselves with two notoriously corrupt Nestorian bishops, who are pronounced by all parties deserving of deprivation from their office. This utter disregard of missionary comity deserves the severest condemnation.

—**Russia.** A new religious sect has appeared in the Government of Saratoff. Its adherents do not recognize the use of the mass or of image, and consequently do not frequent the churches. Their canon of Holy Scripture consists only of the Pentateuch, the Psalms of David, and the Gospels. They take their meals in common, and abstain from meat, brandy, and tobacco.

—**The New Testament** in Calmuck has recently been published by the Russian Imperial Academy of Sciences, and copies have been sent to Astrachan, where they were rapidly purchased by converts, and the remainder sent for distribution by European missionaries in Asia.

—**Scotland.** The students at our Scottish Universities have recently been visited by the Rev. John N. Forman, a graduate of Princeton, United States. He is on his way to mission-

ary labor in India, where he is to be supported by his late fellow-students at Princeton, and he has taken the opportunity of addressing students at the Scottish and English Universities. Mr. Forman has a unique missionary connection. His grandfather, father, mother, three uncles, two brothers and a sister have been missionaries. He has helped not a little to promote a missionary spirit among students in America, and we trust his zeal and enthusiasm will have the same result among our students in Scotland. The University Missionary Associations have been working his meetings at the University seats, and they are sure to get a blessing from contact with a man so thoroughly consecrated. We are glad to notice that Sir Charles Bernard, K.C.S.I., was to address the Edinburgh University Missionary Association on 26th November, his subject being "Missions in Burmah."—*Church of Scotland Missionary Record*.

—**Siam.** A Christian High School is to be established to train Christian workers and raise up a native ministry. Rev. J. A. Eakin, for four years a teacher in the King's School in Bangkok, is to be the principal. He has raised nearly \$13,000 conditionally, and asks for about \$2,000 additional, which he thinks will be sufficient to establish it on a permanent basis, with a fair prospect of its becoming self-supporting. Aid will probably come from native Siamese of wealth and liberality, and the attitude of the king towards Christianity is friendly. The Siamese are dependent on the Presbyterian Church of this country for their evangelization. In Siam proper are only four ordained missionaries and four or five native preachers for a population of six to eight millions.

—**Spain.** Twenty years ago the gospel was not allowed to enter. What hath God wrought!

—**The evangelist Juan Fuente**, of Granada, son of a Catholic family in Northern Spain, who was intended

for the priesthood and studied seven years in a seminary, became a convert to Protestantism. He states that on Palm Sunday, 1869, the first evangelical church in Spain was dedicated in Madrid. About sixty larger or smaller societies have been formed, which are under the direction of missionaries or pastors, and in all the larger cities of Spain there are fully organized Protestant congregations. Many denominations are engaged in this work. The Scotch and English Mission Societies are, however, taking the lead, and have scattered thousands of Bibles and Testaments through the land. The number who have openly embraced the evangelical faith are from 12,000 to 14,000; a large number have connected them-

selves without such a public profession. Fuente estimates the whole number of Protestants in Spain at present to be from 26,000 to 30,000 souls.

—**Y. M. C. Associations.** The International Committee reports 1,176 associations in the United States and Canada, with an aggregate membership of 155,000. In Germany there are about 700 associations, with a membership of 40,000. They are called "Evangelical Young Men's Associations," and recently held their second National Assembly at Dessau. In Germany these associations stand in a closer connection with the churches than they do in America, but their general aim and work are about the same.

VI.—MONTHLY CONCERT OF MISSIONS.

China: The distinguishing characteristic of the "Middle Kingdom" is VASTNESS. With the exception only of Russia it is the largest empire of ancient or modern times, stretching over nearly forty degrees of latitude and seventy-five of longitude, and having one-tenth of the area of the habitable globe.

It lies on the eastern slope of the grand plateau of Central Asia, and consequently always looks toward the sunrise; and from the sea-line at its base rises to the snow-line at its summit. From the altitudes of Deodhunga and Tengri Khan the slope sweeps almost uninterrupted toward the Sea of Japan and the China Sea. What wonder such a water-shed sends rivers to the sea such as the Yangtse-Kiang and the Hoangho, which bear to the ocean the commerce of 200,000,000 and are respectively 3,000 and 2,000 miles long; or that, with such varieties of climate, every product may be found which ministers to man's needs or indulgences!

But we are concerned mainly with the vast population occupying such a territory, and which has been estimated at from 350,000,000 to 500,000,000,

or from six to eight times the population of the United States. Should they pass us in single file the procession would never end, for another generation would be on the stage of history before the present generation had passed before us.

The Chinese are a very uncommon people. Their national life is marked by both *antiquity* and *tenacity*. A nation that was already strong when Rome was in infancy, and even when Saul rose to the throne of the Hebrew people, may be pardoned for boasting of old age. China is not only ancient but antiquated. The Chinese boast of the past and they live in the past. Yet they have not been a lazy people; there have been both industry and invention, as the mariner's compass, printing, porcelain and gunpowder attest. When Britain was in barbarism, China was civilized; and when Britons wore skins the Chinese wore silks. What America is on this side of the Pacific, China is on the other, in the Oriental world—the controlling nation.

The pride of the Chinese in their ancient civilization is unique in its absurdity. Their nine sacred books

contain all needful knowledge; their past with its 3,000 years comprises all the glories of history. They do not see that their *golden age is past*—that, like Confucius, their empire reached its maturity centuries ago and has simply been embalmed and sepulchred. For a thousand years they have been virtually standing still, while the earth has moved around them. Their civilization is a petrification. Their self-conceit oppose, improvement, which is insanely resisted as innovation. They are isolated, a walled kingdom, and opinionated to a farcical extent. While their Emperor sits on a dragon throne, and, as Son of Heaven ruling over the Celestials, signs his decrees with the sacred vermilion pencil, their antiquated geography gives nine-tenths of the world to China, a square inch to Great Britain, and leaves out America altogether!

They are at antipodes with all the rest of mankind. We read horizontally, they perpendicularly; we from the left, they from the right; we uncover the head in salutation, they put on a cap; we black boots, they whitewash them; we shake a friend's hand, they shake their own; we put foot notes below, they above the page.

The educational and civil service systems have won wide praise. No matter how poor, if a student can pass the great national examination, he can hold any office. Scholarship is the key to every position. Knowledge of reading, writing and numbers is quite universal. In the Southern provinces every village supports its school. There are 10,000 cells for examination, and the names of the successful list are graven on stone in the temple of Confucius, and the leader of the successful candidates is led about in honor like Mordecai.

But all this civilization bears one sad and awful brand of sin. In their ethical and religious systems resides no redeeming power. The light of Asia is darkness. Within that empire alone are nearly 200,-

000,000 of heathen women. What if there are 250 missionary ladies, three-quarters of whom have domestic duties? Could they all devote all their time, each would have about 800,000 women to care for!

Their *language* seems a master device of the devil to shut out the Gospel. Chiefly monosyllabic, every character is the name of a thing. In their official lexicon the vocabulary reaches nearly 50,000 words, at least ten per cent. of which are needful for a scholar. The characters are so complicated that they require from five to fifty strokes, and uttered in ten different ways may mean as many different things. There is only a *tone* between *ocean* and *itch*, and in saying "My Lord" you may say "My pig"!

With all this vast vocabulary there is no capacity for *sacred* ideas. The very language is leprous—40,000 words for vices and passions; none for spiritual graces! For half a century translators doubted what name to use for *God*. The expressive national emblem is the *dragon*.

The idolatry costs annually about \$200,000,000, and the making of idols and articles for worship is the trade of millions. It is easier to find a god than a man. *Confucianism*, built on the moral precepts of Confucius, is the State religion; *Tauism* is Chinese rationalism leavened with sorcery; *Buddhism* is the pagan original of Romanism. And yet, with all these gods and religions, the Chinese are a nation of atheists—cunning, corrupt, given to drink, gambling, lust and opium. Woman is fearfully degraded. The birth of a daughter is a curse, and infanticide of girls is fearful; they are drowned and buried alive, exposed and sold. Woman is denied a soul even by their sages.

That the Chinese Government appreciates our Western civilization was shown in the new policy of the Chinese Government in sending Chun Lai Sun and Yung Wing to this country in 1872 to superintend the

education of one hundred and fifty Chinese youth for future service in their native country, and devoting a million dollars to this educational project. But whence came the suggestion? Who first taught Lai Sun and Yung Wing, and brought them to this country for a Christian education? The British intervention for the overthrow of the slave-trade at Zanzibar and in Interior Africa is creditable to the Government and the nation; and the enterprising newspapers which instituted the Expedition to Ujiji has received the praises of the world. But there would have been no occasion for winning such applause in either case had not *Robert Moffat* and *David Livingstone* first gone as missionaries to South Africa.

How violent some of the opposition to the Christian faith is may be seen from the following. It is almost too bad to print, but we know of no other way to expose the truth: A very singular Chinese book, intended to inflame the masses against the Christians, was, some years ago, translated into English from one of the only two copies which the missionaries could obtain, it having been circulated secretly by the mandarins, and kept out of their reach. The translation was forwarded from Shanghai, and a perusal shows the malignant opposition of the upper classes to foreigners, and well explains the massacres and burnings perpetrated by the Chinese. Its title is "Deathblow to Corrupt Doctrines—A Plain Statement of Facts. Published by the Gentry and People." Skillfully written by some of the *litterati*, it professes to give the history, the doctrines and the practices of Christians, who are held up as monsters of lust and crime. Much of the book is too obscene in its representations to be quoted, intended to disgust all decent people with the very idea of Christianity, whether Romish or Protestant. It treats Romanism as the real religion of Jesus, and Protestantism as only a disguise. It

declares priests to be eunuchs, with whom the people practice sodomy, which is called "adding to knowledge." This vile book accuses worshippers of the wildest licentiousness at the close of religious services. Brides are said to spend the night after marriage with the religious teacher. The men are all charged with adultery. The Christians are said to live by commerce and plunder; to gain access to foreign lands by knowledge of mathematics, astronomy and machinery, and to give a pill to converts which confuses their brains and excites their passions. Baptism is declared to be performed in nudity, and prostituted to the basest purposes. The eyes and heart of the dying are cut out to be used in magical arts. Incest is practiced, parents are dishonored, children are killed, converts are bribed, the cross is worshiped, and seizure of the whole land is intended! *Professed testimony is adduced in support of these vile slanders and diabolical lies!*

When Peter Parker and S. Wells Williams went to China, they had not room to set foot to preach the gospel. But they never gave up, and now Dr. Williams, after nearly thirty-two years in China, believes that, at the present rate of progress, fifty years will transform the government to a nominally Christian one.

A word as to the *history of Chinese Missions*. Twelve centuries ago the Nestorians planted churches, which were trodden out by the iron heel of Genghis Khan and the Ming dynasty. In the 13th century Rome came with seven archbishops, and again, 300 years ago, with Ricci, the Jesuit, and now claims about 400,000 baptized converts.

The pioneer of Protestant missions was Robert Morrison. In 1808, in Canton, he wore native costume, studying and praying in broken Chinese by night, and working by day. After seven years he gave China the New Testament in the native tongue, and baptized his first convert. Joined

by Wm. Milne, in 1818, they two gave the whole Bible to China. In 1829 the A. B. C. F. M. sent Bridgeman and Abeel. Converts increased from 351 in 1853 to 8,000 in 1871, multiplying *twenty-two fold* in eighteen years!

The China Inland Mission, originated in 1866, is doing a marvelous work. Its principles are: 1. No appeal for funds. 2. No rigid denominational features. 3. No uniform educational standard. 4. No stated salary. 5. Occupation of unoccupied fields. 6. Probation for candidates before taking rank as full missionaries. 7. Adoption of native dress, queue, etc. Rev. J. Hudson Taylor is the head of the Society.

SUGGESTIVE PARAGRAPHS.

THE author of "Crisis of Missions" sent a copy to a clergyman. This is the note of reply: "Dr. ——— returns thanks for the book, whose research and composition are worthy of a better subject than Foreign Missions. Excessive foreign missions always remind me of Mrs. Jellyby and Borrioboola Gha, in 'Bleak House!'"

For years the cry of the various Boards has been retrenchment, and we seem to be unable to get beyond the fatal line of *ten millions* annually as the sum total of all the great denominations. In 1881-2 it reached \$8,967,000; in 1882-3, \$9,623,850; in 1883-4, \$10,021,796; in 1884-5, \$10,371,702; in 1885-6, \$10,297,238; we have not the complete reports for 1886-7, but they will not reach much beyond this. Thus for four years we have stood virtually still at the ten million dollar line, varying only about a quarter of a million, while in every department of mission work the demands have been growing with marvelous rapidity. Is this responding to the providence of God?

The English Church receives in tithes about \$20,000,000 a year. Of this amount \$5,000,000 is expended in hospitals, schools, church building, etc., and the remaining \$15,000,000 goes to pay the salaries of the clergy.

What do Protestant Episcopalians

think of the statement by the Rev. Dr. Norton that the average yearly contributions to the cause of missions by converted heathens is \$1.50, and the average contribution of Episcopalians in the United States 7¼ cents?

MISSIONARY TEXTS AND THEMES.

A TEXT for parents who withhold their children from this work—Jno. iii: 16: "For God so loved the world that He gave His *only begotten Son*."

The Crisis of the Harvest-field. Matt. ix: 37. Comp. Rev. xiv: 15. Ripeness rapidly reaches rottenness. When a harvest is ripe it must be reaped. The sickle must be put in now, if ever. Compare Joel iii: 13. Mark iv: 29.

Also Matt. ix: 36. Christ's Compassion.

1. The multitudes. 2. Their shepherdless condition. 3. Their scattered state, without fold or protection, exposed to beasts of prey. 4. Their exhausted state—like sheep, ready to die in the wilderness.

Matt. x: 27-42. *The Laws of the Kingdom*:

2. Promulgation of Gospel (27). 1. Fearlessness in duty (28). 3. Faith in Providence (29-31). 4. Open confession of Christ (32, 33). 5. Separation unto God (34-36). 6. Supreme preference for God (37). 7. Sacrifice of self (38, 39). 8. Final recompense (40-42).

We heard a stirring address from Mr. Telford, of which we give the outline: When God wanted prophets in old time, He called shepherds to go to His lost sheep. When Christ wanted evangelists, He called fishermen. A fisher of men must be

1. *A man of faith*—believe there are fish to be caught, and that the means he employs are effective.

2. *A self-sacrificing workman*. Paul the champion soul-winner. See 2 Cor. xi: 23-29. 1 Cor. ix: 19.

3. A man who can *set others at work*. All sorts are needed in the boat—men keen for the nets, who sit at the end and keep hands on the nets to notice when the fish are caught; others strong at oars, etc.

4. A man who *looks for guidance*
—when and where to let down the
net.

5. A man who promptly *drags the*

net to the shore, when the fish are
enclosed, to secure them. Many a
fisherman loses his haul by delay.
Codfish get among his herring, etc.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

—The Seven Protestant Missionary Societies of 1800 have become more than 100. Their total income then was less than £50,000; now it has grown to £2,220,000. Then the converts numbered about 50,000; now they are nearly 3,000,000. Every Protestant denomination of the least importance has its foreign missionary society.

—If the missionaries sent out by every Protestant society be distributed among the 1,030,000,000 of the pagan world, there is but one to each 200,000! Is that enough?

—The American Home Missionary Society has aided in planting 3,427 churches, and 1,600 ministers are now under commission, 135 preaching in foreign languages.

—The sum of \$171,000 has been returned to the Congregational Union in the last thirty-four years by churches which were aided in the erection of houses of worship by this society. There are now 550 unhoused congregations that are appealing for aid.

—To-day there are 500,000 native Christians in India. Yet there was a time when a discouraged missionary said: "If I ever see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen."

—The China Inland Mission has 129 unmarried and 43 married missionaries; these, with 117 native workers and the wives of the missionaries, constitute a band of over 300, and the mission asking for 100 more, of whom 94 are already secured. The income of the past year was £28,000. Donations were received from Africa, Palestine, America, New Zealand, Australia, India, and every European country except Austria, Turkey, and Greece. Of converts, the society mention 1,655 as "in fellowship," and 402 as baptized during the year.

—As a general statement in reference to Protestant Missions throughout the world, the following may be regarded as a fair approximation to the truth: Ordained missionaries, 3,500; female missionaries, 1,800 (many wives of missionaries not reported); native helpers, 30,000; communicants, 620,000; annual receipts, about \$11,000,000. Not far from two and one-half millions of souls in pagan and Mahomedan lands are receiving Christian instruction.

—The Moravians report for the past year 29,233 communicants in their mission fields, with a total of 83,052 persons under the care of their missionaries. The total receipts were £24,000. There is a deficiency of upward of £1,200.

—Taking the Baptist Church membership in the United States at 2,732,570, there is an aver-

age contribution: To Foreign Missions, per member, 23 cents; to Home Missions, per member, 27 cents; to State Missions, per member, 11 cents; to general benevolence, per member, 70 cents; to church expenses, per member, \$1.80.

—There are more than 500 Baptist churches in Burmah, with over 26,000 communicants.

—During the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for church purposes.

—The reports of the Reformed Episcopal Church for last year are: Baptisms, 907; confirmations, 916; received otherwise, 519; present number of communicants, 8,429; contributions for all purposes, \$155,861.51; church buildings, 87; value of church property, less incumbrances, \$1,077,758.

—The statistics of missionary work in Japan for the year 1886 contain many cheering facts. Adults baptized, 3,640, making a total membership of 14,815. There are now 193 organized churches, 64 self-supporting; 93 native visitors, and 169 theological students; £5,377 were contributed by the native converts. The average wages of a day laborer do not exceed twenty cents. One man gave £2,000 to found a school under the care of the American Board.

—There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies; of these missionary vessels 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific.—*Calcutta Witness*.

—The A. B. C. F. M.'s receipts for the first three months of the financial year are \$106,811.93—an increase over corresponding months of last year of about \$39,000.

—Samoan Islands. Of the 27,000 inhabitants 7,000 are church members, and there are at present 3,000 candidates for membership! There are two hundred native pastors at work, and asking for money or collections is unknown. The people give themselves and their money eagerly to the work.

—The British and Foreign Bible Society has an annual income of \$1,125,000; has auxiliary societies numbering 5,300, and issues over 4,000,000 copies of the Bible in 280 tongues and languages.

—The London Missionary Society, with only thirty English missionaries at Madagascar, reports the astounding number of 828 native ordained ministers and 4,395 native preachers, with 61,000 church members and 230,000 "adherents."

—Berlin contains more than one million Protestants, yet, according to official statistics just published, there are sittings for only 50,422 in the Protestant churches.

—According to the census of 1881 there were in India 20,980,662 widows. Of these, 669,100 were under nineteen years of age.

—The Church Missionary Society's baptized native Christians in Ceylon are 6,378. The adult baptisms last year were 126, and there are 273 adult candidates for baptism. There are six Singhalese and six Tamil native clergy, 156 Singhalese and 187 Tamil native lay teachers, and 9,735 scholars in the 192 schools, 5,841 being Singhalese and 3,952 Tamils.

—Central Asia, including Thibet, is the only large region destitute of missionaries; yet, at this late day, there is but one Protestant missionary to 200,000 pagans.

—Estimated British Contributions to Foreign Missions.....£1,220,000.
Equal to 3 times annual income of wealthiest nobleman.

Equal to 1-110 cost of liquors in the United Kingdom.

Equal to 1-25 of the Government revenue from their sale.

Equal to 1-25 of cost of British Army and Navy.

—Cardinal Larigerie, Archbishop of Algiers, who is deeply interested in Missions, calculates that Roman Catholics contribute only about 1-20 as much to this end as Protestants.

—The English Methodists have completed one century of Foreign Missionary work, at first without a distinct organization for this, which did not come until 1814. First published report in 1818. Their income then was £18,434, now £128,564.

—Americans claim to be sending 76 per cent. of the missionaries who go to Japan, 40 per cent. of those to China, and 18 per cent. of those to India.

—Seventy-three missionaries for India, China, and Palestine sailed October 20, on the steamer Khedive, of the well-known P. & O. line. They represented the Winter Mission to India, the China Inland, the Church Missionary, and English Presbyterian Societies.

—Boston, Jan. 5. Intelligence has been received by the American Board of Foreign Missions that the Turkish Government is revising its school laws, with the aim of suppressing the American and other foreign schools.

—Dr. Jessup, of Beirut, writes that "the Sultan of Turkey has set his seal of imperial approbation upon thirty-two editions of Arabic Scriptures, allowing them to be sold, distributed, and shipped without let or hindrance." Of the books issued by the Beirut press, 290 have passed under examination in Damascus by the government officials. and have received authorization.

—Evangelical Christianity in the United States. The following statistics are from advanced sheets of the "History of Christianity in the United States," by Dr. Dorchester, who has compiled them, as far as possible, from the

Minutes of 1887. They represent the year 1886, save in a few instances where they are from the official books of 1886, 1885, or 1884. Occasionally the Year Books say "congregations," but in nearly all cases the figures represent organized churches.

	Churches.	Ministers.	Communi- cants.
BAPTIST.			
Regular Bap., North..	7,348	6,273	681,585
Regular Bap., South..	14,346	7,542	1,065,170
Regular Bap., Colored	8,828	5,562	985,815
Total Regular Bap.	30,522	19,377	2,732,570
Other Bap. and kindred bodies	11,867	8,626	997,175
Total Baptist and kindred bodies :	42,389	28,003	3,729,745
CONGREGATIONAL.			
Congregational	4,277	4,090	436,379
EPISCOPALIANS.			
Prot. Episcopal.....	3,450	3,850	415,605
Reformed Episcopal	76	65	8,000
Total Episcopal ..	3,526	3,915	423,605
LUTHERAN.			
General Synod.....	1,449	910	138,988
United Synod, South.	360	180	29,683
General Council.....	1,835	993	258,408
Synodical Conference.	2,003	1,094	297,631
Independent Synods..	1,923	813	206,120
Total Lutheran...	7,573	3,990	930,830
METHODIST.			
Methodist Episcopal.	12,013	12,075	2,002,452
M. E. South.....	10,951	4,434	1,066,377
African M. Epis.....	....	1,882	475,000
A. M. Epis. Zion.....	....	2,000	350,000
Col. M. Episcopal.....	....	1,729	166,729
U. Amer. M. Epis....	150	60	21,000
Total M. Epis....	23,114	22,180	4,081,558
Protestant Methodist.	1,713	1,570	128,709
Congregational Meth.	275	200	8,000
Independent Meth....	35	30	5,000
Free Methodist.....	....	514	16,826
Wesleyan Methodist..	495	280	18,260
Primitive Methodist..	93	53	5,002
Reformed Methodist..	60	50	2,500
Kindred bodies.....	6,286	2,656	335,561
Total Meth. and kindred bodies.	32,071	27,542	4,601,416
PRESBYTERIAN.			
General Assembly....	6,436	5,654	696,767
Gen. Assem., South..	2,236	1,116	150,398
U. P. Ch. of N. A.....	885	736	94,641
Cumberland Pres....	2,540	1,563	145,146
Cumberland Pres., Colored.....	....	200	15,000
Reformed Pres.....	119	103	10,832
Gen. Synod of Ref. Presbyterian.....	54	32	6,800
Associated Ref. Syn., South.....	116	86	7,015
Welsh Presbyterian..	175	84	9,563
Several other small bodies.....	400	300	25,000
KINDRED PRESBYTERIAN BODIES.			
Reformed (late Dutch) Church.....	547	547	85,543
True Reformed Dutch Church.....	13	8	564
Ref.(late Ger.) Church	1,481	802	183,980
Total Pres. and kindred bodies.	15,002	11,241	1,431,249

OTHER BODIES.			
	Chs.	Min.	Pop.
Adventists, etc.....	3,492	1,321	134,577
Friends, etc.....	600	500	82,000
Ger. Evan. Church Union.....	553	689	60,009
Christian.....	1,755	1,349	142,000
Christian Union Churches.....	1,500	1,200	125,000
Sundry small bodies..	6	10	35,850

Aggregate..... 112,744 83,845 12,132,651
 CHURCHES NOT TABULATING COMMUNICANTS.

	Minis- ters.	Pop'n.
Roman Cath.—Churches	6,912	7,658
Jews—Congregations...	250	7,200,000
Shakers—Communities.	18	300,000
Progressive Friends....	....	19,000
New Jerusalem Church	....	23,000
—Societies.....	128	115
Universalists—Parishes.	934	673
Unitarians—Parishes...	355	....

*Members as far as reported. †Estimated.

—British and Foreign Bible Society.

1817.... Income.....	£120,000
1887.... " (estimate).....	£225,000
1817.... Auxiliaries at home.....	2,370
1887.... " ".....	5,300
1817.... Annual issue.....	600,000
1887.... " (estimate).....	4,000,000
1817.... Cheapest Bible.....	2s.
1887.... " ".....	6d.
1817.... " Testament.....	10d.
1887.... " ".....	1d.

—Bible Distribution in Japan by the A. B. S.

Year.	Vols.	No. Pages.	Cash. Rec'd.
1874.....	7,500	757,500	.....
1875.....	12,500	1,378,500	.....
1876.....	4,500	499,500	\$400 00
1877.....	13,600	1,843,492	567 38
1878.....	22,631	4,009,941	596 00
1879.....	26,121	4,791,463	431 41
1880.....	65,973	10,203,723	628 60
1881.....	68,798	10,899,864	1,769 32
1882.....	38,439	10,394,389	1,988 25
1883.....	30,257	16,137,736	4,071 18
1884.....	35,771	14,715,172	5,313 65
1885.....	34,360	12,657,701	6,571 17
1886.....	41,345	17,946,712	7,247 70
	401,795	106,235,693	\$29,584 66

—Miscellaneous.

In 1837 there were of Foreign Missionary Societies, in Great Britain..... 10
 U. S. A..... 7
 Continent of Europe..... 10

Total..... 27

Estimated Incomes—British..... £300,000

American and Continental (combined)..... \$725,000

Missionary Agents (of every kind)—

British, about..... 1,084

American and Continental, about..... 542

Converts—British, about..... 200,000

American and Continental, about..... 100,000

1800.. Protestant Missionary Societies..... 7

1886.. " " " "..... 100

1800.. Estimated income..... \$250,000

1886.. " " about..... \$11,100,000

1880.. Converts (communicant and non-communicant), about..... 50,000

1886.. Converts (communicant and non-communicant), about..... 3,000,000

—London Missionary Society. Founded 1795.

First missionaries went out 1796—30 (4 ministers).

	Sta- tions.	Mission- aries.
1816.	12	23
In Asia.....	12	23
Africa.....	20	36 (12 natives.)
North America.....	5	5
South Sea.....	1	12
West Indies.....	5	4
	43	80

1826..... 83 ordained missionaries.

17 assistants and artisans.

About 52 native assistants of all grades.

Income 1796—1805..... £64,016

" 1806—1815..... 83,828

" 1816—1825..... 247,585

" 1826—1835..... 349,359

Dates.	Sta- tions.	Europe- an Ord. Miss.	Lay Miss.	Lady Miss.	Native Ord. Miss.	Native Preachers	Commu- nicants.	Native Chn. Adher'nts	Scholars.	Income.
1837	428	114	31	..	....	451	6,615	.....	34,222	£64,372
1886	1,786	136	10	23	1,072	6,096	90,561	327,374	140,387	124,078

INDIA.

GENERAL STATISTICS.

	1851.	1886.
Stations.....	222	590
Foreign missionaries.....	339	620
Native ordained ministers.....	21	490
Evangelists and catechists.....	493	2,600
Churches or congregations.....	267	3,860
Native Christians.....	91,092	487,000
Communicants.....	14,661	125,325

CHINA.

Protestant communicants in 1853.....	350
" " 1863.....	2,000
" " 1873.....	8,000
" " 1883.....	22,000
Including adherents.....	100,000

—China Inland Mission.

Missionaries, married and unmarried...	172
Including wives.....	215

Associates..... 10

Total..... 225

Native helpers..... 117

Stations..... 52

Out-stations..... 56

Provinces occupied of the 18..... 14

Income last year..... £22,149

Increase over former year..... £1,900

Communicants..... 1,655

Boarding-scholars..... 120

Day scholars..... 88

Native contributions..... £94 9s.

Dec. 31, 1886.

Societies reported for China..... 37

Missionaries—Men..... 446

Wives..... 316

Unmarried women 157— 919

China Inland Mission..... 92 men.

Presbyterian societies..... 93 "

Congregationalist..... 53 "

Methodists.....	70 men.	Communicants — English Presbyterian...	3,312
Episcopalians.....	39 "	" London M. S.....	2,545
Americans.....	164 "	" M. E. North	2,408
English.....	230 "	" Basel Mission.....	1,611
China Inland.....	55 single ladies.	" American Baptist, North	1,433
Americans.....	69 "	" China Inland.....	1,314
Communicants—American Pres. North...	4,368	" American Board.....	1,235

Statistics of the Principal Foreign Missionary Societies of the United States,
1886--87.

SOCIETIES.	Stations.	Out-stations.	Mission-aries.		Native Helpers.	Churches.	Communicants.	Added last Year.	Receipts.
			Male.	Female.					
American Board.....	89	891	190	271	2,037	325	28,042	2,906	\$679,574
Presbyterian Board, North	110	1,272	203	298	1,044	310	21,420	2,791	784,158
Presbyterian Board, South.....	23	105	29	33	48	39	1,616	375	84,072
Reformed Church (Dutch)	11	101	26	32	214	31	2,471	77	86,787
United Presbyterian Board.....	15	106	18	36	375	31	6,161	2,341	84,344
Reformed Presbyterian Church.....	2	4	3	7	39	1	145	8	16,691
Cumberland Presbyterian Church...	3	4	5	8	12	6	275	67	13,589
*Baptist Missionary Union.....	54	974	102	140	1,116	621	58,108	3,219	406,639
Baptist Southern Convention.....	†19	..	24	35	58	38	1,551	228	87,705
Free Baptists.....	6	6	8	16	17	9	584	37	18,913
Seventh Day Baptists.....	3	3	3	2	7	3	73	5	3,542
*Methodist Episcopal Church.....	†501	85	147	133	1,942	192	20,906	2,484	828,000
Methodist Episcopal Church, South.	†55	..	30	17	63	54	3,710	1	†98,317
For. Chris. Miss. Society (Disciples).	23	..	22	9	13	23	1,856	592	40,559
Protestant Epis. For. Miss. Society..	34	115	69	24	164	29	1,630	215	155,109
Evangelical Lutheran, Gen. Synod..	2	84	5	11	280	88	5,903	1,287	62,196
Reformed Church of the U. S., Ger..	3	11	4	2	10	5	750	1	1,275
Evangelical Association.....	5	..	4	4	6	4	150	79	8,965
United Brethren in Christ.....	28	269	8	5	23	86	3,267	638	20,100
Southern Associate Reform'd Synod.	5	7	2	1	4	4	206	78	5,000
Friends.....	7	11	10	7	6	4	392	67	22,760
Totals.....	998	3,048	912	1,091	7,478	1,903	159,216	17,494	\$3,508,295

* Work of these societies in Protestant countries of Europe is not here reported.

† Principal and subordinate stations.

‡ The portion of the missionary receipts of the church appropriated to Foreign Missions.

§ Incomplete returns.

The work of the American Province of the Moravians is included in the statistics of Moravian Missions given in the table of British Societies.—*Missionary Herald*.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1886.

[We are indebted to Rev. W. A. Scott-Robertson, Hon. Canon of Canterbury and Vicar of Throwley, England, for these highly interesting statistics, summarized and analyzed.—EDS.]

Summary of British Contributions to Foreign Missions, 1886.

Church of England Societies (Table No. I)	£486,082
Joint Societies of Churchmen and Non-Conformists (Table No. II).....	193,617
English and Welsh Non-Conformist Societies (Table No. III).....	330,128
Scotch and Irish Presbyterian Societies (Table No. IV).....	177,184
Roman Catholic Societies (Table No. V).....	8,703

Total British contributions for 1885..... £1,195,714

N.B.—This total does not include any funds derived from rents, dividend, or interests, nor balances in hand from the previous year, nor any foreign contributions.

ANALYSIS OF THE RECEIPTS, 1886.

Table No. I. Foreign Missions of the Church of England.

When Founded.	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & from Investments	British Contributions
1799....	CHURCH MISSIONARY SOCIETY, £234,639 (in addition to £24,759 received at Mission stations). British contributions.....		£222,175

When Founded	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
	Home receipts from Churchmen abroad.....	£938	
	Dividends, interest, and rents.....	11,528	
	<i>N.B.—This Society maintains the Church Missionary College at Islington, which it founded in 1825.</i>		
1701....	SOCIETY FOR THE PROPAGATION OF THE GOSPEL, £107,390.		
	British contributions.....		£94,236
	Home receipts from Churchmen abroad.....	2,985	
	Dividends, interest, and rents.....	10,169	
1808....	LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, £36,734.		
	British contributions.....		33,251
	Home receipts from Churchmen abroad.....	606	
	Dividends, interest, etc.....	2,877	
1880....	CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY, £23,651.		
	British contributions.....		23,637
	From abroad.....	14	
1823....	COLONIAL AND CONTINENTAL CHURCH SOCIETY, £38,697.		
	British contributions.....		19,925
	Raised and expended abroad.....	18,674	
	Dividends, interest, etc.....	98	
1698....	SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, £28,243 (in addition to £30,000 derived from trading).		
	Portion paid in aid of Foreign Mission work, about.....		13,000
1860....	CENTRAL AFRICAN MISSION OF THE UNIVERSITIES, £13,014.		
	British contributions.....		11,310
	From abroad.....	947	
	Interest.....	757	
1844....	SOUTH AMERICAN MISSIONARY SOCIETY, £12,578.		
	British contributions.....		8,747
	Raised and expended abroad.....	3,779	
	Interest, etc.....	44	
1870....	MISSIONARY LEAVES ASSOCIATION (aiding native clergy of the Church Missionary Society), £8,290.		
	British contributions.....		8,280
	Dividends.....	30	
	SPANISH AND PORTUGUESE CHURCH AID SOCIETY, £5,279.		
	British contributions.....		5,279
1865....	LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION AMONG THE HEATHEN, £5,835 (included above in the S. P. G. total).		
1860....	BRITISH SYRIAN SCHOOLS, £4,751.		
	British contributions.....		4,661
	Interest.....	90	
	MELANESIAN MISSION, £7,100.		
	British contributions.....		2,307
	Interest, £2,002; from abroad. £2,791.....	4,793	
1841....	COLONIAL BISHOPS' FUND, £18,049.		
	British contributions.....		2,809
	Dividends and interest.....	11,845	
	Grants from S. P. C. K. and S. P. G.....	3,395	
1869....	"THE NETS" collections, £3,946.		
	For Mackenzie Memorial Mission.....	74	2,502
	For other funds.....		1,370
1883....	CENTRAL AGENCY FOR FOREIGN MISSIONS, £1,678.		
	Sums not herein included in the totals of other societies, about.....		1,500
1848....	ST. AUGUSTINE'S MISSIONARY COLLEGE (exclusive of endowments for a Warden, a Sub-Warden, and three Fellows), £2,233.		
	From Missionary Studentship Associations.....		1,621
	From funded exhibitions.....	611	
1860....	CORAL MISSIONARY FUND (to aid schools and catechists of Church Mis- sionary Society, £1,207.		
	British contributions.....		1,185
	Interest.....	22	
1840....	FOREIGN AID SOCIETY (for France, Belgium, Italy, and Spain), £1,059....		1,059
1854....	ANGLO-CONTINENTAL SOCIETY, £777.....		777
1867....	DELHI MEDICAL MISSION TO WOMEN AND CHILDREN, £554.....		574
1877....	CAMBRIDGE MISSION TO DELHI, £665.		
	British contributions.....		492
	Interest.....	62	
1691....	CHRISTIAN FAITH SOCIETY FOR THE WEST INDIES (rents).....	2,176	
	COLUMBIA MISSION, about.....		305
	Total amount of donations, legacies, and annual subscriptions from the British Isles to the societies above named for 1886.....		460,982
	ESTIMATED VALUE of other gifts sent direct to Mission stations, or gathered specially for missionary dioceses, schools, or Zenana work.....		25,100
	Total for Church of England Foreign Missions, 1886.....		£486,082
Table No. II. Foreign Missions—Joint Societies of Churchmen and Non- Conformists.—A. D. 1886.			
1804....	BRITISH AND FOREIGN BIBLE SOCIETY, £116,761 (in addition to £104,888 derived from sales).		
	Devoted to Foreign Mission work, about.....		£100,000

When Founded.	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
1799....	RELIGIOUS TRACT SOCIETY, £15,358 (exclusive of £184,833 derived from trade). Devoted to Foreign Mission work, £17,117.....	£558	£16,559
1866....	CHINA INLAND MISSION, £22,149. British contributions.....		21,367
	From abroad.....	782	
1852....	INDIAN FEMALE NORMAL SOCIETY, £11,365.....	54	11,311
1843....	BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE Jews, £10,574.....	12	10,562
1834....	SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST, £6,074 (in addition to needlework sent abroad, valued at £4,447). British contributions.....		5,178
	Dividends, etc., £530; grants, £183.....	713	
1732....	MORAVIAN (EPISCOPAL) MISSIONS OF THE UNITED BRETHREN, £19,069. British contributions.....		5,171
	Foreign receipts.....	13,275	
	Dividends and interest.....	623	
1872....	EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS, £10,594. Portion devoted to Livingstone Mission and other Foreign Mission work, about.....		7,000
1858....	CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA, £4,733 (in addition to £3,928 received in India from sales). British contributions.....		3,367
	Grants and contributions in India.....	1,308	
	Interest.....	58	
	WALDENSIAN MISSIONS AID FUND. English and Irish contributions.....		2,354
	TRINITARIAN BIBLE SOCIETY, £1,458 (in addition to £4,262 from sales). British contributions.....		1,443
	Interest.....	15	
1856....	TURKISH MISSIONS (FROM AMERICA) AID SOCIETY.....		1,659
	ESTIMATED VALUE of other contributions in money and in needlework, etc.....		7,646
	Total amount of British contributions through Unsectarian or joint societies of Churchmen and Non-Conformists for 1886.....		£193,617

Table No. III. Foreign Missions of English and Welsh Non-Conformists, 1886.

1813....	WESLEYAN MISSIONARY SOCIETY, £134,814 (in addition to £1,371 raised and expended in Mission stations). British contributions.....		£121,708
	From abroad.....	£6,807	
	Dividends and interest.....	6,299	
1795....	LONDON MISSIONARY SOCIETY, £106,283. British contributions.....		78,117
	Raised abroad.....	23,033	
	Dividends and interest.....	4,133	
1792....	BAPTIST MISSIONARY SOCIETY, £79,884. British contributions.....		60,945
	Raised abroad.....	17,640	
	Dividends, interests, etc.....	11,299	
1855....	ENGLISH PRESBYTERIAN FOREIGN MISSIONS, £16,075. British Contributions.....		16,075
	For Women's Mission Fund see below.		
1867....	"FRIENDS" FOREIGN MISSION ASSOCIATION, £7,289. British contributions.....		6,778
	Dividends and interest.....	511	
1832....	WESLEYAN LADIES' AUXILIARY FOR FEMALE EDUCATION, £7,447. British contributions.....		7,373
	Interest.....	74	
1856....	UNITED METHODIST FREE CHURCHES' FOREIGN MISSIONS, £17,290. British contributions.....		7,535
	Raised abroad.....	9,755	
1840....	WELSH CALVINISTIC METHODISTS' FOREIGN MISSIONARY SOCIETY, £7,905. British contributions.....		5,652
	From abroad.....	1,860	
	Interest, &c.....	393	
1817....	GENERAL BAPTIST MISSIONARY SOCIETY, £6,949. British contributions.....		3,795
	From abroad.....	2,944	
	Interest, etc.....	210	
	METHODIST NEW CONNECTION FOREIGN MISSIONS.....		2,654
1849....	ENANGELICAL CONTINENTAL SOCIETY, £3,630. British contributions.....		2,999
	Interest, &c.....	31	
1836....	COLONIAL MISSIONARY SOCIETY, £3,642. British contributions.....		3,141
	Repayments.....	471	
	Interest.....	30	
	"FRIENDS" MISSION IN SYRIA AND PALESTINE.....		1,947
	PRIMITIVE METHODIST COLONIAL MISSIONS, about.....		2,000

When Founded.	Name of each Society, and Total Amount of its Receipts for 1886.	Analysis of Receipts.	
		From Abroad & from In- vestments.	British Contri- butions.
	PRIMITIVE METHODIST AFRICAN MISSION, £1,775.		
	British contributions.....		£1,715
	From abroad.....	£60	
	ENGLISH PRESBYTERIAN WOMEN'S MISSIONARY ASSOCIATION, £1,740.		
	British contributions.....		1,694
	Interest.....	46	
	ESTIMATED VALUE of needlework sent to Mission stations, and of other unreported contributions.....		6,000
	Total British contributions through English and Welsh Non-Conformist Societies for 1886.....		£330,128

Table No. IV. Foreign Missions of Scotch and Irish Presbyterians.

FREE CHURCH OF SCOTLAND MISSIONS, £95,256.			
Foreign Missions	British contributions.....		£37,682
	From abroad.....	£6,471	
	School fees and grants.....	25,972	
	Interest.....	5,099	
	Ladies' Society for Female Education.....		7,068
	Jews' Conversion Fund.....	1,403	4,446
	Continental Fund.....	143	3,576
	Colonial Mission.....	61	2,735
UNITED PRESBYTERIAN FOREIGN MISSIONS, £43,164.			
General fund	British contributions, and legacies.....		30,503
	From abroad.....	911	
	Interest, etc.....	5,426	
	Continental and Colonial.....		1,662
	Zenana Mission.....		4,662
CHURCH OF SCOTLAND MISSION BOARDS, £46,481.			
Foreign Missions	British contributions.....		18,507
	Raised abroad, school fees, grants, &c.....	8,943	
	Interest.....	1,264	
	Jewish Mission.....	312	5,984
	Colonial and Continental Missions.....	2	4,611
	Ladies' Association for Foreign Missions.....	1,137	5,220
	Ladies' Association for Educating Jewish girls.....	1	490
1864....	NATIONAL BIBLE SOCIETY OF SCOTLAND, \$18,554 (in addition to £15,955 from sales).		
	British contributions.....		17,801
	Interest.....	753	
1841....	EDINBURGH MEDICAL MISSIONARY SOCIETY, £8,878.		
	British contributions.....		8,577
	Interest.....	321	
	WALDENSIAN MISSIONS AID FUND, about.....		3,000
1853....	LEBANON SCHOOLS.....		1,306
1871....	ORIGINAL SECESSION CHURCH'S INDIAN MISSION, about.....		774
	ESTIMATED VALUE of other Scottish contributions.....		3,000
	Total Scottish Presbyterian contributions 1886.....		£161,584
IRISH PRESBYTERIAN MISSION £19,458.			
Foreign Missions	£8,507—British contributions.....		5,991
	School fees and grants.....	2,088	
	From abroad.....	167	
	Interest.....	261	
	Jewish Mission.....	5	3,693
	Ladies' Female Missionary Society.....		2,600
	Colonial Mission.....	5	223
	Gujarat Orphanage.....	103	203
	Continental Mission.....		2,800
	Mrs. Magee's Indian Education Fund (interest).....	1,229	
	Total British contributions through Scottish and Irish Presbye- rian societies for 1886.....		£177,184

Table No. V. Foreign Missions of British Roman Catholics, 1886.

Founded.		British Contri- butions.
	ASSOCIATION FOR THE PROPAGATION OF THE FAITH, £6,652.	
	England.....	£2,037
	Ireland.....	4,268
	Scotland.....	347
	<i>N. B.—The total income of the Roman Propaganda for 1886, collected from every diocese in Christendom, amounted to 6,649,952 FRANCS; i.e., about £265,998.</i>	
1870....	ST. JOSEPH'S FOREIGN MISSIONARY SOCIETY AND COLLEGE, at Mill Hill, Hendon.....	2,051
	Total.....	£8,703

Summary for Sixteen Years.

British Cont. in 1871 for For. Missions	£855,742	British Cont. in 1879 for For. Missions	£1,086,678
" 1872	882,886	" 1880	1,108,950
" 1873	1,032,176	" 1881	1,093,569
" 1874	1,009,199	" 1882	1,191,175
" 1875	1,048,408	" 1883	1,216,530
" 1876	1,048,472	" 1884	1,220,861
" 1877	1,100,793	" 1885	1,228,951
" 1878	1,071,944	" 1887	1,195,714

Comparison of Protestant Christian Workers in the United States with those in the Foreign Field.

MINISTERS WITH MISSIONARIES.

Population of the United States (est. 1886)	60,000,000
Total Protestant Ministers in the United States (1886)	79,032
Average, 1 Minister to 769, or, in round numbers.	800
Total population in the Foreign Field.	1,181,000,000
Heathen	856,000,000
Mahomedan	175,000,000
Catholic countries, like Italy, Spain, So. America, etc.	150,000,000
Total of all Ordained Protestant Missionaries in the Foreign Field (1886)	2,975
Average, 1 Missionary to 396,941, or, in round numbers.	400,000
Proportion Home to Foreign, 500 to 1.	

WORKERS WITH WORKERS.

Total Protestant Christian Workers in the United States.	79,032	
Ministers in the United States (1886)	79,032	
Lay Preachers	33,950	
Wives and other wom. workers, est. 1 to each preacher	112,982	1,333,134
Sunday-school Teachers	1,107,170	
Population, 60,000,000, less 333,134=		59,666,866
Average, 1 Christian worker to each 44 persons.		
Total Protestant Christian Workers in the Foreign Field.	2,975	
Ordained Missionaries	2,975	
Lay	732	
Women	2,420	37,837
Ordained Natives	3,068	
All other workers	28,642	
Average, 1 worker to each 31,213 persons.		
Proportion Home to Foreign, 709 to 1.		

CHRISTIANS WITH CHRISTIANS.

Protestant Ministers, Christian workers, and Church members in the U. S. (1886)	11,560,196
Population, 60,000,000, less 11,560,196=	48,439,804
Average, 1 Protestant Christian to each 4 2-10 persons, or nearly 1 in 5 in the Home Field.	
Missionaries and Christian workers in Foreign Field	37,837
Total native communicants	802,028
Less members in Protestant countries, like Germany, Sweden, etc., about	150,000
Total missionaries, Christian workers and church members in Foreign Field	689,865
Average, 1 Protestant Christian to each 1,712 persons in Foreign Field.	
Proportion Home to Foreign, 408 to 1.—Wm. E. Blackstone.	

The Statistics of Lutherans in the United States, 1887.

The Lutheran (Philadelphia) gives the following summary:

CHURCH ALMANAC.				SRALI'S YEAR BOOK.			
	Mins.	Congs.	Comm.		Mins.	Congs.	Comm.
General Council	821	1,484	237,558	General Council	1,096	1,924	281,320
Add. Ia. & Nor. Aug.	1,080	1,961	271,249	United Synod, South	188	366	29,545
United Synod, South	166	351	31,487	Synodical Conference	1,167	2,257	314,973
Synodical Conference	1,101	1,618	297,100	General Synod	964	1,484	138,479
General Synod	903	1,324	140,122	Independent Synods	766	1,921	213,233
Indep't Synods (Iowa & Norway omitted)	760	1,687	213,893	Independent Pastors & Congregations	34	40	10,000
Ministers unconnected	77			Total	4,215	7,992	987,600
Total	4,058	6,841	947,357				
LUTHERISCHE KALENDER.				LUTHERAN ALMANAC AND YEAR-BOOK.			
	Mins.	Congs.	Comm.		Mins.	Congs.	Comm.
General Council	1,088	2,025	289,827	General Council	823	1,457	241,622
United Synod, South	182	378	32,790	Add. Ia. & Nor. Aug.	1,096	1,984	281,648
Synodical Conference	1,171	1,638	322,399	United Synod, South	174	354	30,506
General Synod	910	1,373	140,267	Synodical Conference	1,169	2,202	320,822
Independent Synods	787	1,872	194,122	General Synod	928	1,482	138,669
Indep't Pastors and Congregations	64	50	15,000	Indep't Synods (Iowa & Nor. Aug. omitted)	804	1,889	195,233
Total	4,202	7,336	994,405	Independent Pastors & Congregations	64	50	15,000
				Total	4,243	7,972	981,283
				Average of Almanacs	4,179	7,535	977,661

ERRATUM.—On page 41, January number, our printer made us to say Seventh Annual Meeting of the A. B. C. F. M., instead of Seventy-seventh, as it was in copy.